

THE
EXCELLENCY OF THE KNOWLEDGE
OF
JESUS CHRIST.

As a right, easy, and happy way of
coming to a true, *constant strength* and
ESTABLISHMENT, in the *Christian Life*.

By the Rev. JOHN LIBORIUS ZIMMERMANN,
*Professor of Divinity in the UNIVERSITY of
Hall in Saxony.*

With a SUPPLEMENT of the celebrated Professor
FRANCK, on the SUBJECT.

*Translated, at the Recommendation and repeated Desire
of the late Rev. MR. JAMES HERVEY.*

By MOSES BROWNE, *Author of Sunday
Thoughts, Chaplain of MORDEN COLLEGE,
Blackheath, and Vicar of OLNEY, Bucks.*

(*To which is added*) in TWO PARTS,
By way of Illustration, practical Direction, and Use,
EXPERIENCES AND EVIDENCES
of a very valuable DIVINE, deceased.

THE THIRD EDITION.

*Yea, doubtless, and I count all things but loss for
the excellency of the knowledge of CHRIST JESUS
my LORD. Philip. iii. 8.*

*— This is the TRUE GOD and eternal life.
1 Ep. John v. 20.*

LONDON:
Printed for E. and C. DILLY, in the Poultry.
MDCCLXXIII.

(Price sewed Three Shillings.)



T H E

P R E F A C E.

IT is said of one of our poets,* whose easy versification, sweetness, and variety of numbers, perhaps, none has equalled; had he made a like happy use of them, and choice of his subjects; that his *prefaces* are the best and most esteemed of any of his writings. It was my expectation and hopes, the reader should have been improved and entertained with one, instead of what I am of necessity to present him, from an acceptable and masterly hand (in *that* manner and way he had, of being peculiarly instructive and pleasing) that is known, and he has given his word in print, † was his design and promise; of introducing, thus, to public acceptance, what he *was used to call* his *favourite* author: ‡ if he had lived to have seen it, in the present appearance.

With this encouragement I set about the *Comment of Zimmermannus de eminentia*, &c. upon his recommendation of it to me, and repeated requests ||. It will easily be conceived I mean

A 2

here

* Mr. Dryden.

† Second vol. of Letters, published 1760. See Letter xcix. p. 347, with the note.

‡ P. S. to cii. *Lett.* vol. 2d, p. 354.

|| P. S. cxix. *Lett.* vol. 2d, p. 399.

here the pious, accomplished author of the *Meditations*, and of *Theron and Aspasio*. My acquaintance with that inconceivably amiable, humble man, had been only at a distance and *epistolary*: as I have elsewhere expressed †. Till my coming, in the year 1753, to be Mr. *Hervey's* curate, at Collingtree, and settling soon hereupon in his neighbourhood, with a young family, at my small living of *Olney*, with *that beloved people* (and my only preferment) drew on the peculiar endeared intimacy there was between us, that continued till his death ‡. In which intervals, of some years, (the happiest which have been given to my life) I had frequent, freest opportunities of his edifying, always heavenly, conversation: and the advantage of partaking of many of his private hours and thoughts. When he put this piece first into my hands, he told me, “he parted with his
 “bosom companion to me.” And said (to the best I can remember) “it was the *first* book that
 “let

† In *Sunday Thoughts*, P. II. 2d edit. p. 82.
 Dear HERVEY! oft' with whom, communing sweet,
 Our souls associate—twin-born souls are ours;
 Cast in *one* mould, cemented by *one* taste,
 Wrought to *one* likeness, temper'd in *one* flame,
 Nurs'd by *one* judgment, tutor'd to *one* theme;
 Dear, as if present to my visual sense
 (Mystr'y of vulgar minds) e'er ever seen:
 How, since endear'd! the pow'rs of readiest speech,
 An eloquence, like thine, would fail to tell—
 —With friendship, like *fraternal* sympathy.

‡ *Letter xcix.* 2d vol. p. 347, *was wrote me a little (but a few days) before.*

P R E F A C E.

v

“ let him have a clear light and understanding
 “ of the Gospel ; and the first that had been
 “ blest, to his experiencing any true established
 “ rest, and quiet in his soul. And thought it
 (or to this sense, as mentioned in the proposals)
 the “ best, and in many respects, peculiar in the
 “ kind, to give the serious enquiring reader
 “ clear and enlarged views, of gospel truths
 “ and privileges : is enriched with deep, judi-
 “ cious experience ; and will be found of par-
 “ ticular, special use and acceptance, with
 “ humble, weak, and fearing minds, wearied
 “ by difficulties and temptations ; in furnish-
 “ ing the readiest reliefs and quieting satisfac-
 “ tion ; and settling them in a true (solid and
 “ lasting) peace and comfort.”

I shall be happy if my labours herein may be
 prospered, to answer his warm affectionate
 wishes ; and my own intended end, endeavour,
 and hope ; and that it will find the help of
 many prayers. It is but little I can have the
 satisfaction to say of the excellent author ; all
 I am able to collect is, from a kind well-
 informed *Rev. brother and friend*, that “ The
 “ *Rev. Mr. John Liborius Zimmermann*, was
 “ chaplain to the noble and illustrious *Christian*
 “ *Ernst*, Earl of *Stolberg Wernigerode*, and his
 “ Countess the lady *Sophia-Charlotte*, whose
 “ court had been a long time distinguishedly
 “ famous, for the reception and encourage-
 “ ment of the Gospel. Upon the fame of his
 “ eminent piety and learning, he was called to
 “ *Hall* in Saxony (the place where that glo-
 “ rious reformer *LUTHER* retired, a little
 “ before his decease) to be *doctor and public pro-*
 “ *fessor of divinity* in that much esteemed univer-

“ sity ; where the truth and purity of evan-
 “ gelical doctrine conspicuously flourished.
 “ Soon after his removal here, it pleased the
 “ LORD to call him home to himself, at the
 “ immature age (I think) of forty-one, and
 “ but a short time after he had finished this
 “ valuable Treatise ; that he left dedicated, in
 “ grateful testimony of his esteem and high
 “ regard for that court, to his great patrons
 “ the *Earl and Countess of Stolberg*. And was
 “ first printed in the German language, *August*
 “ 18, 1731 ; and in a very exact and accurate
 “ translation in Latin, with the initials I. H. G,
 “ at *Hall*, 1749.” From which, and reference
 (by helps of friends) with the other, the *pre-*
sent one is carefully made ; and was some time
 in Mr. *Hervey's* hands, and approved. The
 subject, as will be seen, is founded on a fine
hymn, in great esteem in that church ; and
 printed in a letter of Mr. *Hervey's* *, from a
 hasty uncorrected copy, with the title (and has
 passed also so in this impression) of LUTHER'S
 HYMN ; as supposed, from his being the author
 of a great part they have in use. But I have
 the suffrage of a good authority, my truly amia-
 ble pious friend, the *Rev. Mr. Burgman*, mi-
 nister of the *German chapel in the Savoy* ; who
 often has assured me it is the composition of
 Mr. *Christian Frederick Richter*, and has desired
 I would insert it ; a short note of whom I
 have given at the bottom of page 158. It is
 full of divinest consolatory truths, and the
 whole rich substance, and spirit of the Gospel.
 —Every *verse* of which makes a general *prac-*
tical

* cxix. 2d vol. p. 402.

tical direction in the treatise; and each *stanza*, as I have divided them in translating it, a separate *section*. I decline entering upon an enlargement on his plan, and a view of the different parts of his subject; which was my *Rev. Friend's* intention, had GOD pleased to have spared him for compleating what he had in design. My purpose here was to say but little—The author's aim is to shew the true causes and several kinds of those disquietments and difficulties that dismay and put back the earnest Christian, and are the hindrances to his free acceptance of grace.

He has seemed to me, like one who lays out, and clears a waste unshapen spot, for raising a grand, substantial building; or the weeds from some crop, that has the looks of a promising harvest.—Or, as a *Pilot*—that marks on a judicious *chart*, the quicksands, stops and dangers that lie in the passage—And appears a fine comment on that text of *Isa.* lvii. 14. “Cast ye up,
“ &c. prepare the way, *take up the stumbling block*
“ out of the way of my people.” The doctrines he treats of are entirely experimental, and of a very spiritual exalted nature—yet known (and been felt in some measure) to every one that is taught of GOD; and what it is, to have the *knowledge of the heart*: and from thence, has learned the vast necessity, and the desire, of the *Excellency of the Knowledge of JESUS CHRIST*, as “in whom is hid all the treasures of wisdom and knowledge.” *Col.* ii. 3. And hence make HIM, THE ONE AND THE ALL. With the rest—these will pass as *indifferent things*, if not worse.—And doubtless with some,
may

may be a stone of stumbling and offence. The *Gospel itself* is an offence; and ever will, with men of reasoning and objecting—of conceited, contentious, and legal minds: as it was given to exalt *alone* the glory of the divine grace, and to abase and “stain the glory of ALL flesh,” and “hide pride from man.” And of such will be always opposed, or for the most part (and it is well if *not on purpose*) mistaken. Professing *themselves to be wise* (saith St. Paul, *Rom. i. 22.*) *they became fools* *. “When (says the good, and judicious Mr. *Beart* †) “it is the very design of the *Gospel*, to advance the *grace and righteousness* of THE LORD JESUS; I confess I am most afraid of *those* “errours that detract from HIS honour and “glory. But I no way doubt there are, who seek “a shelter for *licentious* practices in doctrines “and opinions that, *may*, give a countenance “thereunto. Howbeit, I dare not call *all* those “*Antinomian doctrines* or opinions, which *may* “be,

* *Of this, the Article of Simon Tournay, affords a memorable and awful instance. “In 1201, after “he had out-gone all at Oxford for learning, “and become so eminent at Paris as to be made “chief Doctor of the Sorbonne, he grew so puffed “with pride, as to hold Aristotle superior to Moses “and CHRIST; and yet but equal to himself. At “last, he grew such an idiot as not to know one “letter in a book, or one thing he had ever done.”*

Carew’s *Survey of Cornwall*, p. 59.

† *Vindication of the eternal Law and everlasting Gospel*, small 12mo. that for its unanswerable argument, and tender charity, it is pity is not reprinted, and made more useful, and generally known.

“ be, by corrupt, unsanctified nature, abused to
 “ evil practices ; for then, the *whole Gospel* is *an-*
 “ *tinomianism*, &c.—A heart, under the power
 “ and influence of the *Grace of God*, though
 “ under some mistakes about the names and de-
 “ finitions of things, will be in no danger of
 “ ‘ turning the *Grace of God* into *lasciviousness*.’
 “ That a believer is compleat in *CHRIST* ;
 “ that his sin is covered from *GOD*’s eye as a
 “ judge ; and that he hath a *full title* to eternal
 “ life, and shall *never* perish ; is the strongest
 “ cord of *love* to engage the heart to holiness,
 “ where it is believed. But those, who know
 “ not *GOD*’s way of accepting, *first* the person,
 “ and *then* the performance ; but think that
 “ *performances* must go *first*, as conditions of
 “ the *acceptation of the person*, do stumble at the
 “ stumbling stone, and take all free *Grace*,
 “ for they know no otherways, to be an enemy
 “ to Holiness ; because it throws down the
 “ *Dagon of self-righteousness*.”

Our GREAT POET, speaks the same, with the above.

— Doubt not, but that sin
 Will reign among them, as of thee begot ;
 And therefore was law giv’n them to evince
 Their *natural pravity*, by stirring up
 Sin against law to fight ; that when they see
 Law can discover sin, but not remove
 (Save by those *shadowie* expiations weak,
 The blood of bulls and goats) they may conclude
 Some blood, more precious, *must* be paid for man,
 Just, for *unjust* ; that in SUCH RIGHTEOUSNESS,
 To them by faith *imputed*, they may find
 Justification towards *GOD*, and peace
 Of conscience ; which the *Law*, by ceremonies,
 Cannot

Cannot appease : nor man the *moral part*
Perform ; and *not performing, cannot live.*
 So *Law appears imperfect* ; and but giv'n
 With purpose to resign them in full time
 Up to a better cov'nant, disciplin'd
 From shadowie types to truth, from flesh to spirit,
 From imposition of *strict* laws, to free
 Acceptance of large Grace ; from *servile* fear
 To *filial* ; *Works of Law* to *Works of Faith.*
 And therefore shall not *Moses*, though of GOD
 Highly belov'd, being but the minister
 Of law, his people into Canaan lead ;
 But *Joshua*, whom the Gentiles *Jesus* call,
His name and office bearing, who shall quell
 The adversary serpent, and bring back,
 Through the world's wilderness, long wander'd man,
 Safe, to eternal paradise of rest.

Milton's *Paradise Lost*, B. xii. p. 323. 2d Ed.

Can words be plainer, or more fully declare
 what was our sensible, judicious Mr. *Milton's*
 opinion, in these GREATEST, most IMPORTANT
 OF ALL TRUTHS. It is observable, and surely
 points out matter for reflection ; how all our
 writers of parts and eminence, whether of poetry
 or divinity, before the unhappy annals of *Laud*,
 and (sad I am I must say) *since*--of little more than
 a century ago--have but *one voice*, and breathe,
 all, the same pure, sound, *orthodox spirit* *. And
 I have often wondered, how SPENSER, *Dean*
 DONNE, (that a first critic says, *had more wit*
than all our poets put together) and MILTON ;
 some verses of whose I have put, purposely, in
 the notes, preserve their respect, and continue
 still

* *Est modus in rebus ; sunt certi denique fines.*
Quos ultra citraque neque consistere rectum.

still to be read and admired, when they differ *so wholly* from modern, religious opinions and creeds—Ah! where are our *Luther!*—our *Calvin!*—our *Cranmer's!* *Latimer's!* and *Ridley's!** and the whole noble army of martyrs, that were jealous for the LORD OF HOSTS, and bore witness *in the flames* to our glorious REFORMATION TRUTHS!—our *Usher!* and *Sibbs!* and *Hall!* and “*Great company of the preachers!*” “men valiant for the Truth upon the earth”, (*Jer.* ix. 3.) that, till that time, went forth with the sound of *jubilee*, and blew the trumpet in our land. They *believed and therefore spake*. And GOD, so *visibly*, “*sent down upon our bishops and curates, and all congregations committed to their charge, the healthful SPIRIT of HIS GRACE*”—Alas!—we have known in our days—our eyes have seen, very fresh, who have deserted our banners—stirred sedition in *the camp*—have “made them A CAPTAIN, and are *returned back into Egypt.*” “O my soul! thou hast heard the alarm of war.” (*Jer.* iv. 19.) — “Remember, O LORD, what is come upon us! consider and behold our reproach!” (*Lam.* v. 1.)

It is too debasing—a foolish, and *wicked* prayer—too poor, and below the mouth and hope of a *Christian*, which, *some* seem so fond to

* His prayer at the stake was, “*I beseech Thee, LORD GOD, have mercy upon this realm of England, and deliver it from all its enemies.*”——I hope, and thousands more, no *Petition* will be heard against it.

to make a part of their *new* Liturgy, “*Let
“ my soul be with the philosophers!*”—May mine!
(and yours, dear reader) be,

‘*Through the dear MIGHT OF HIM that walk’d the waves*’*,
with *St. Paul’s!* (that *once* was *Saul the Perse-*
cutor)—*Mr. Milton’s!* and *Mr. Hervey’s!*—*Abraham’s!* and *David’s!*—with *Zaccheus* the
publican! *Magdalene* the forgiven weeping
sinner! the *pardoned, faith-accepted thief!* and
that “great multitude which *no man could num-*
ber,” before the throne of *Our EMMANUEL*
GOD! Where *Faith* shall drop her veil in *fight,*
Hope be passed into *enjoyment,* and “*Charity*
“ never faileth”—Is the heart-breathed, heart-
felt *prayer,* of the affectionate lover, and faith-
ful servant of thy soul—in the *LORD JESUS.*
And, when thou lookest upon this, let it be
his friendly remembrancer for *thine.*

M. B.

————— *Thou, My ALL!*
My Theme! my Inspiration! and my Crown!
My Strength in Age! my Rise in low Estate!
My Soul’s Ambition! Pleasure! Wealth! MY World!
My Light in Darkness! and my Life in Death!
My Boast through Time! Bliss through Eternity!
Eternity!—too short to speak *THY Praise!*
Or fathom *THY* Profound of *Love, to Man!*
My *Sacrifice!* my *GOD!*—What Things are these!
Dr. YOUNG’S Night Thoughts,
Night iv. p. 69.

Morden College,
Mar. 3, 1772.

* Milton’s *Monod. of LYCIDAS.*

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THE
EXCELLENCY
OF THE
KNOWLEDGE
OF
JESUS CHRIST.

Divided into
EIGHT PARTS or PRACTICAL DIRECTIONS.

INTRODUCTION.

Shewing the Occasion and Substance of the
TREATISE.

Difference of THERE is certainly a
a natural and very great and mate-
spiritual state. rial difference, betwixt all
persons of a carnal and worldly stamp;
under the dominion of sin and power of
Satan; and such as are real Christians, and
by true repentance, and a genuine turn and
B change

26 INTRODUCTION.

change of heart are converted, and brought effectually to God.

also in God's children. And yet, there is a difference too, no less certain and evident, even between these that are in every respect alike sincere, and equally partake of the same secure interest in CHRIST. The state of them who have attained to a full discovery and view of gospel-light is of another, and a very contrary sort with theirs, who though they are serious and truly earnest in their desires to please God, are labouring nevertheless with a weight of slavish fears, and legal anxieties.

A legal state. It is sure there are not a few, who it is not questioned are the children of God; such as have had deepest convictions of conscience, and severest feelings of guilt and misery; have been heartily willing to part from every evil worldly inclination, and to live "unblameable

INTRODUCTION. 27

able and unrepveable in his sight :” That from a want and neglect of applying themselves to [CHRIST,] the TRUE AND THE ONLY FOUNTAIN, fail and come short in every good purpose and laboured endeavour; and remain destitute of all alacrity of mind, and of any chearful peace and comfort. Sin, as it were, hurries them involuntarily away captive; and the more earnestly they seek and strive to be delivered, they find themselves but more miserable, and deeper enthralled. Till at last they sink in a despondency of making any farther attempts, or of finishing their course, and obtaining the joyful victorious crown.

From the persuasion therefore, and assured knowledge, there are numbers of our Christian brethren in these afflicted most disconsolate circumstances, I have been induced to set upon the following Treatise from an HYMN *, that is in known

B 2

use

* *Es ist nicht schwer ein CHRIST zu seyn, &c.*

28 INTRODUCTION.

use in our church, namely, "*It is not a hard and difficult thing to be a Christian, &c.*" composed with the same end I have in view ; and from thence would proceed to shew,

A RIGHT, EASY, AND HAPPY WAY OF
COMING TO A TRUE, CONSTANT STRENGTH
AND ESTABLISHMENT IN THE CHRISTIAN
LIFE.

LUTHER'S HYMN;
With the Original, and Latin Version.

I.

'TIS not a hard, too high an aim,
Secure, thy part in CHRIST to claim;
The sensual instinct to controul,
And warm with purer fires the soul.

NATURE will raise up all her strife,
Foe to the flesh-abasing life,
Loth in a SAVIOUR'S death to share;
Her daily cross compell'd to bear.

But GRACE omnipotent—at length
Shall arm the *Saint* with saving strength;
'Thro' the sharp war with aids attend,
And his long conflict sweetly end.

I.

*Es ist nicht schwer ein CHRIST zu seyn,
Und nach dem sinn des reinen geistes leben.
Zwarder Natur geht es gar sauer ein,
Sich immerder in CHRISTI tod zu geben.
Doch führt die gnade selbst zu aller zeit
Den schweren streit.*

I.

Non est difficilis res, veri nominis esse
Christicolam, & puro flamine sponte regi.
Et quamvis sit naturæ durum atque molestum,
Perpetuo in CHRISTI cuncta referre necem ::
Larga tamen *Servatoris* victrixque potentis.
Gratia certamen dirigit usque grave.

II.

Act but the Infant's gentle part,
 Give up to love thy willing heart ;
 No fondest parent's melting breast,
 Yearns like thy God's to make thee blest.

Taught its dear *mother* soon to know,
 The simplest babe its love can show ;
 Bid bashful, servile fear retire :
 'The task no labour will require.

II.

*Du darfst ja nur ein Kindlein seyn,
 Du darfst ja nur die leichte liebe üben.
 O blöder geist, schau doch, wie gut ers mein ;
 Das, kleinste kind kann ja die Mutter liben :
 Drum fürchte dich nur ferner nicht so sehr,
 Es ist nicht schwer.*

II.

Tantum te sistas infantis more tenelli
 Cui facile est caram matrem adamare suam. ¶
 Hunc facilem præstes, anima imbecillis amorem !
 Crede, pater tibi quod sit bonus atque favens.
 Pone metum nimium seruumque expelle timorem,
 Et res difficilis non erit illa tibi,

LUTHER'S HYMN. 31

III.

The SOVEREIGN FATHER, good and kind,
Wants but to have his child resign'd;
Wants but thy yielded heart—no more,
With his rich gifts of grace to store.

He to thy soul no anguish brings,
From thine own stubborn *Will* it springs;
That foe but crucify, thy bane,
Nought shalt thou know of frowns, nor pain.

III.

*Dein Vater fordert nur das bertz,
Dass er es selbst mit reiner gnade fülle,
Der fromme Gott macht dir gar keinen schmerz,
Die unlust schafft in dir dein eigener Wille.
Drum übergib ihn willig in den tod,
So hats nicht noth.*

III.

Exposit tantum mentem Pater æquus, ut illam
Replere ipsius gratia pura queat.
Non placet huicce patri te ullo cruciari dolore:
Arbitrium proprium tædia quæque parit.
Ergo lubens id quotidie sine morte necari,
Sic mentem anxietas non premet ulla tuam

VI.

Shake from thy soul, o'erwhelm'd, deprest,
Th' incumbring load that galls its rest,
That wastes her strength in bondage, vain;
With courage break th' enslaving chain.

Let *Faith* exert its conqu'ring power;
Say, in thy fearing, trembling hour,
"Father! thy pitying help impart"—
'Tis done—a sigh can reach HIS heart.

IV.

*Wirf nur getrost den kummer hin,
Der nur dein hertz vergeblich schüht und plaget.
Erweche nur zum glauben deinen sinn,
Wenn furcht und weh dein schwaches hertze naget;
Sprich: Vater, schau mein elend gnädig an,
So ist's gethan.*

IV.

Rejice fidenter curas, quæ pungere frustra
Mentem illamque nimis debilitare solent.
Dura tuum pectus si sollicitudo fatigat,
Tunc modo id ad vivam flectere disce fidem.
Dic, *Pater!* ad miserum me, quæso, respice
vermem:
Tunc res confecta est, tum bene cuncta
fluent.

V.

Yet, if more earnest plaints to raise,
 Awhile *His* succours *He* delays,
 Tho' *His* kind hand thou can'st not feel,
 The smart let lenient *Patience* heal.

Or if corruption's strength prevail,
 And oft' thy pilgrim-footsteps fail;
 Lift, for *His* grace, thy louder cries:
 So, shalt thou, cleans'd and stronger, rise.

V.

*Besitz dein hertz in geduld,
 Wenn du nicht gleich des Vaters hulfe merckest.
 Versiehst du's oft, und fehlst aus eigener schuld,
 So sich das du dich durch die gnade stärkest:
 So ist dein fehl und kindliches versehen,
 Als nicht gesehn.*

V.

Sin *Pater* auxilium differt, patienter & æquo
 Demissoque animo hanc ferre memento moram.
 Quando tua culpa multum delinquis & erras,
 Ut te confirmet gratia dia, roga.
 Tunc errata tuus delictaque cuncta remittet,
 Delebitque sua pro bonitate *Pater*.

VI.

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Th' incumbring load that galls its rest,
That wastes her strength in bondage, vain;
With courage break th' enslaving chain.

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 Wenn du nicht gleich des Vaters hulfe merckest.
 Versiehst du's oft, und fehlst aus eigener schuld,
 So sich dass du dich durch die gnade stärckest:
 So ist dein fehl und kindliches versehen,
 Als nicht geschehn.*

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 Demissoque animo hanc ferre memento moram.
 Quando tua culpa multum delinquis & erras,
 Ut te confirmet gratia dia, roga.
 Tunc errata tuus delictaque cuncta remittet,
 Delebitque sua pro bonitate *Pater*.

VI.

If, haply, still thy mental shade,
 Deep as the midnight-gloom be made,
 On the sure, faithful ARM-DIVINE,
 Firm, let thy fast'ning trust recline.

The gentlest SIRE, the best of friends,
 To thee nor loss, nor harm intends;
 Tho' tost on the most boist'rous main,
 No wreck thy vessel shall sustain.

Should there remain of rescuing grace
 No glimpse, no shadow left to trace;
 Hear thy LORD's voice! 'tis JESU's will,
 "Believe, thou dark, lost pilgrim still!"

VI.

*Lass nur dein hertz im glauben ruh,
 Wenn dich wird nacht und finsternis bedecken:
 Dein Vater wird nichts schlimmes mit dir thun;
 Vor keinem sturm und wind darfst du erschrecken
 Ja, sichst du endlich ferner keine spur,
 So glaube nur.*

VI.

Si te nox operit caligoque densa, recumbat
 Per fidem in arbitrio mens tua pressa Dei.
 Nil designabit damni Pater optimus in te:
 Submerget navem nulla procella tuam.
 Si nulla auxilii cernis vestigia, JESUS
 Quod dicit, menti subjice: *Crede modo!*

VII.

Then, thy sad night of terrors past,
 Tho' the dread season long may last;
 Sweet Peace shall, from the smiling skies,
 Like a new dawn before thee rise.

Then shall thy *Faith's* bright grounds appear;
 Its eyes shall view *Salvation* clear.
 Be hence encourag'd more, when try'd
 On the BEST FATHER to confide.

O—my too blind, yet nobler part!
 Be mov'd! be won by these, my heart!
 See, of how rich a lot—how blest,
 The true *Believer* stands possesst.

VII.

*So wird dein licht aufs neu entstehn,
 Und wirst dein heil mit grosser klarheit schauen;
 Was du geglaubt, wirst du denn vor dir sehn,
 Drum darfst du nur dem frommen Vater trauen.
 O seele, sich doch, wie ein wahrer CHRIST
 So selig ist.*

VII.

Tunc iterum tibi lux orietur, notaque valde
 Illustrato animo dona salutis erunt.
 Jam spectas, tua mens quæ credidit, ergo futuro
 Tempore clementi fidere perge *Patri*.
 Perpendas etiam, quam felix quamque beata
 Veri cultoris fors sit ubique *Dei*.

VIII.

Come, backward soul ! to GOD resign ;
 Peace, *His* best blessing, shall be thine :
 Boldly recumbent on His care,
 Cast thy *felt* burden ONLY THERE.

VIII.

*Auf, auf mein geist, was säumest du !
 Dich deinem GOTT gantz kindlich zu ergeben ?
 Geh in mein hertz, geneuss die süsse ruh ;
 Im friede solst du vor dem Vater schweben :
 Die sorg und last wirf nur getrost und kühn
 Allein auf ihn.*

VIII.

Dic, age, quid cessas, mea mens ! te tradere fido
 Clementique DEO, qui bene cuncta facit ?
 Donatum in CHRISTO studeas retinere quietem,
 Perpetuaque bonum pace frui ante *Patrem*.
 Rejicias onus & curas audacter in illum ;
 Namque tui curam sedulus ipse gerit.

THE
FIRST PART,
OR
PRACTICAL DIRECTION.

I. The attaining of true Christian peace and liberty, *easy*, and to whom. II. Corrupt nature is not to be overcome by the law. III. The sufficiency of divine grace for these ends.

SECTION I.

The attaining of true Christian peace and liberty, easy, and to whom.

V. I.

'Tis not a hard, too high an aim,
Secure, thy part in CHRIST to claim;
The sensual instinct to controul,
And warm with purer fires the soul.

THE passage we are upon, treats of that Christian life and experience the *gospel* directs us in, and is *purely* evangelical; distinct from every thing that is of a contrary kind and *legal*. In which respects it will, to some sorts of persons, in the circumstances they are, be *impossible*; to others attended

attended with a degree of *difficulty*; till at length it becomes less so, or rather what may be said quite agreeable and *easy*.

Impossible. It is *impossible* to all of a worldly unregenerate character, while they continue indisposed, and set themselves against the means of repentance and conversion. Nor will it be any better with them, whatever seeming desires they put on of salvation, and partial relinquishments may be brought to yield to of sin, that do not make a hearty surrender of ALL. But conceal their hypocrisy, and retain the love of, some or other, secret impurity; reserved, and closely cherished in their hearts *.

Difficult. With others the arriving at the state here proposed will be *difficult*. Who, without seeking their help and deliverance from CHRIST, rest on convictions and a mere knowledge of their guilt and misery by the law; expecting relief from thence, by the exertion alone of their natural strength and endeavours, and a variety

* *Psal.* xxxii. 2. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

variety of self-devised ways and forms; labouring and desiring to build and establish their *Faith* upon their *Works*, and justification and the pardon of sin upon their measures of sanctification. In which method of proceeding they will never come to any true, any lasting settled peace or comfort, and the feelings and enjoyment of the divine love; nor get the victory over their hosts of spiritual enemies, Satan, the World and Sin, in such a manner as to have them completely routed, and actually brought into real subjection *.

Easy. On the contrary, it becomes easy and pleasant to one that is "born of God," and walks in the light of the gospel. That by acknowledging all the measure of good he finds in him, is derived and freely received from CHRIST, perceives the faith that *he* has wrought in his soul,
is

* *John* xv. 5. "I am the vine, ye are the branches; he that abideth in ME, and I in him, the same bringeth forth much fruit, for without [severed from] ME, ye can do nothing."

1 *Ep. John* v. 20. "We know that the Son of God is come, and has given us an understanding that we may know him that is true, and we are in him that is true, even in his son JESUS CHRIST. THIS IS THE TRUE GOD AND ETERNAL LIFE."

is accompanied with a power and real efficacy *, so that he can experience a strength and influence, enabling him in his living holy and accepted with God. And excited by the ardent affection he bears for his SAVIOUR, to “abound in all the fruits “of righteousness,” that he may herein glorify his HEAVENLY FATHER †.

Of these it is the assertion is here made, that they find no difficulty, by help of the divine grace, in conducting themselves agreeably to the dictates of the renewed nature, and after the pure will and mind of the SPIRIT.

* *Epist. to Philem.* ver. 6. “That the communication of thy faith may become *effectual* by the “acknowledging of every good thing which is in “you in [or is in, or by] CHRIST JESUS.”

† *Phil.* i. 11. “Being filled with the fruits “of righteousness which are by Christ Jesus, unto “the praise and glory of God.”

SECTION II.

Corrupt Nature is not to be overcome by the Law.

Nature will raise up all her strife,
Foe to the flesh-abasing life,
Loth in a SAVIOUR's death to share ;
Her daily cross compell'd to bear.

No change of nature by the law. OUR natural principle or old man, by which is signified our sinful flesh, is not able and sufficient, till it is subdued and brought under the power and government of grace *, ever to surrender itself to the death of CHRIST, but remains enslaved to the reigning powers of depraved and vicious appetites, "dead in sin," and "alienated from the life of God †." If the law attempts

* " Nature and GRACE, with respect to the human world, are two opposite principles, ever fighting against and labouring to subdue each other. The *one* belongs to the kingdom of Sin and of Satan ; the other to the kingdom of righteousness and of God."

*Rev. Mr. J. Andrew's Pref. to Script.
Doct. of Div. Grace, 2d Edit.*

† *Eph. ii. 1.* " You hath he quickened who were dead in trespasses and sins," in connection with ver. 5. Also *ch. iv. v. 18.* " Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts."

attempts to get the better and overcome it, it shews its strength is every way unfit and unequal to the work; and the contest, by its lashes, is made to encrease, and grow very heavy and troublesome; inasmuch as nothing can be seen from it but the divine precepts, with its threatnings and curse, and the wrath and punishment due hereupon from the ALMIGHTY *. And the more diligent we are in applying the Law to the terrors of conscience, the corrupt lust, and natural enmity that is in us, grow more stirred thereby, and incensed †. From whence the mind, labouring and distracted with its number of cares and anxieties, can produce, from this quarter, nothing helpful or salutary for its own spiritual quickning, or for the glory of God ‡.

By

* *Rom. iv. 15.* "Because the law worketh wrath, for where no law is, *there is* no transgression."

† *Rom. vii. 8.* "But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead."

‡ "Mortification of sin is not the present business of unregenerate men. God calls them not to it *as yet*. Conversion is *their* work, &c. of the whole *soul*, not the mortification of this or that *particular lust*. When the Jews upon conviction of their sin were "pricked in their heart,"

"Acts

SECT. 2. *Knowledge of JESUS CHRIST.* 43.

By which it will appear the necessity there is of the assistance of grace to fix the soul, in its desires and thoughts, upon God and heavenly things; in such manner that nature and its prevailing leading propensities, may no longer have the ascendancy and rule. For the power that grace has over nature, is such, and evermore prevalent that, though it encounters many hard conflicts and oppositions from it, it shall find in the end, it is made inclined, and has the continual desire to yield itself into the government and death of CHRIST. By which the strength of nature, and of evil principles, grow disabled, and every day become more and more enfeebled, and wholly impaired.

“ Acts ii. 37, what does Peter direct them to?
“ does he bid them go and mortify their pride,
“ malice, &c.?—No—he knew that was not their
“ present work; but calls them to “repentance
“ and faith in CHRIST” in general, v. 38. Let
“ the soul be but thoroughly converted, and then,
“ looking on him they have pierced,” humiliation
“ and mortification will follow. Our SAVIOUR
“ tells us, Matth. vii. 16, what is to be done
“ in this case; “Do men gather grapes of thorns,
“ or figs of thistles?” “Make the tree good,”
“ and then “his fruit will be good.”

*Dr. Owen on the Mortification of
Sin in Believers, page 67-8.*

SECTION III.

The sufficiency of divine Grace for these ends.

But *Grace* omnipotent at length
 Shall arm the faint with saving strength :
 Thro' the sharp war with aids attend,
 And his long conflict sweetly end.

*How done by
 Grace.*

BY GRACE here is meant, not that eternal, universal love and favour only, of the Father, by which he was moved to deliver up his own Son to die for mankind; but rather, that more singular special mercy, the whole fulness of Grace, and riches of salvation, which he makes those that are his children, and he has set free in CHRIST, possessed of upon believing. Which faith of theirs has in its view, and looks to the eternal perfect redemption wrought by the LORD JESUS, and his infinite invaluable righteousness that he has acquired, and by which he fulfilled and satisfied the Law in his obedience and sufferings. From whence issues free justification, and the pardon of *all* our sins, joined with that “peace of
 “ God, which passeth all understanding *,”
 and

* Phil. iv. 7.

Sect. 3. *Knowledge of JESUS CHRIST.* 45

and a blessed joy and tranquillity of conscience. The sinner now, by a reliance on his divine REDEEMER's merits, experiences such a full deliverance from the heavy burden of his guilt, as makes him live no longer in the apprehension and dread of almighty wrath and punishment, the terrors of death and judgment, and of final condemnation. So different from it, he is emboldened fully to believe GOD is his FATHER, sealed to him by the infallible

What this produces. witness of the HOLY SPIRIT; that he is adopted, and a child of HIS *. Nay, finds he is possessed of the high honour and privilege to have God dwell in him, and to consider himself as made the temple and habitation of the whole adorable TRINITY. So that he has free and ready access, with filial liberty and confidence in prayer, as to a gracious FATHER. And from whence he applies to him with assured persuasion to be heard in all he asks, for the supply of both spiritual and temporal wants. And that he shall obtain for his divine REDEEMER's sake, mercy, and kindness, and "no good thing will be withheld him," for time as well as eternity.

* Galat. iv. 6. Because ye are sons, GOD hath sent forth the SPIRIT OF HIS SON into your hearts, crying, Abba, Father.

He knows yet in this condition ; while in this present state, and he is sojourning in the body, he must necessarily expect to meet a vicissitude of trials, and bear with many things. But he refreshes and solaces himself in the tender bosom, and wounds of his dear LORD, where he has taken up his rest, and is honoured in being conformed by these more to his SAVIOUR'S image in sufferings. His consolations are made greater, and his hopes of eternal life more exceedingly quickened by the consideration that "as he is not ashamed to "suffer with CHRIST, he shall hereafter "be glorified with him." This is what he esteems, and is instead to him, of country—riches—inheritance—all he has in pursuit, and what his whole soul is intent and set upon—from whence he derives his foretastes of joy, and waits to have the full fruition.—That universal, remaining, unspeakable glory, that is conferred by CHRIST, upon all that are his, and truly believe, comes here comprehended under this term of Grace.

How it conducts the warfare. When therefore *this*, and not the *Law*, has the ascendancy and inward direction in the Christian's conflict, all then goes well with

Sect. 3. *Knowledge of* JESUS CHRIST. 47

with him, and as it ought. The soul is raised into, and made receptable from thence of a holy composure and delight. Nor can all the gates of hell, nor deceivableness of sin, be able to seduce and draw it from the enjoyment of that Grace and love of God, of which it finds it is so sensibly and happily possess'd.

In a word, the whole then of the spiritual conflict lies comprehended in this.

If any one made apprehensive of his misery, and own naturally depraved heart, feels that he desires nothing the whole world has to offer him, with that vehemency that he does to be set free from sin, and have deliverance out of so sad a state; stirring up and exciting himself the same time to faith, and turning it to the wounds of his crucified SAVIOUR; he will be made satisfied by the HOLY SPIRIT, that those vices and offences that now so heavily burden his thoughts, in their event and issue, shall not finally hurt him, but are already pardoned. And while, by this faith he is led out, and advances wider and farther into this immense field of Grace, he feels his soul by it more quickened and enflamed. In a view of
that

that infinite inexhausted good laid up for him in CHRIST, it becomes a powerful “efficacious Faith *,” he is brought more willingly, and with a less feeling reluctance of spirit, to give up and account all things “but loss compared with the “excellency of this knowledge of his SAVIOUR †,” he desires rather that he may look on himself as wholly become his victim, his property, the captive of his love, yea what is more, his chaste true spouse; and to continue in this happy relation for ever ‡. He goes now forth in the “strength of the LORD HIS GOD,” secure and blest; successfully crowned with victory after victory; conquering, and going on still to conquer.

What are the special assistances and supports in this spiritual warfare, will more largely be made appear in the several parts of the *Hymn*, that are next to follow.

* Ver. 6. Ep. to Philem. † Philip. iii. 8.

‡ “Every one that is truly CHRIST’s, doth as well thirst heartily, and sincerely endeavours after mortification, conquest over corruptions, sanctification, purity, new obedience, ability to do or suffer any thing for CHRIST; as for pardon of sin, and salvation from hell.”

Mr. Rob. Bolton’s Instructions for right comforting afflicted Consciences, p. 329.

THE
SECOND PART,
OR
PRACTICAL DIRECTION.

IV. The child-like surrender of the soul to God, the FIRST help in coming to *Gospel Liberty*. V. The impediments to this, FIRST a *Slavish Fear*; with its remedies.

SECTION IV.

*The child-like surrender of the soul to God,
the FIRST Help in coming to Gospel
Liberty.*

v. 2.

Act but the Infant's gentle part,
Give up to love thy willing heart;
No fondest parent's melting breast,
Yearns like thy God's to make thee blest.

*This repre-
sented.* THE FIRST assistance there-
fore in obtaining an *evan-
gelical walk, and frame of spirit*, is the
soul's simple and *filial* resignation of itself
to God. Which there are some things that
C prepare

prepare and lead to, at the very beginnings and entrance upon repentance. For then, on the earliest listening, and first yielding to the divine call, there is an inward readiness and determination wrought in the mind of the penitent, heartily to part with *all*; “totally deny *himself*, and patiently “and submissively to take up the cross*.” Yet when by a discovery of his lost condition, the person under this conviction is led to the most real desire of delivering himself, and the utmost strivings are exerted for that end, he nevertheless finds he cannot obtain his purpose by these attempts, nor derive any strength hereto from the law, set out in fullest evidence before him. There is then wanting in him to do, and in which he is manifestly deficient, namely, the learning to be indued with a filial spirit, and converse with God in the character and relation of the most loving, affectionate *Father*; casting away all hindrances of fear, and surrendering himself up with a child-like confidence into his whole, perfect care and direction. In compassing which, every
endea-

* Matth. xvi. 24. “If any one will come after
“me let him deny himself, and take up his cross,
“and follow me.”

Sect. 5. *Knowledge of JESUS CHRIST.* 51

endeavour possible should be used in getting clear of three grand obstacles, that will be found to lie very much in his way; to wit, 1. A *slavish fear*. 2. An inclination of *working in his own strength*; and, 3. the oppositions of natural *Self-Will*. That are next in order to be treated of.

SECTION V.

The Impediments to this, FIRST a Slavish Fear; with its remedies.

Taught its dear *mother* soon to know,
The simplest babe its love can show;
Bid bashful, servile fear retire:
The task no labour will require.

*Hi d'anc
of a slavish
fear.* **A** Slavish fear of bondage,
and abject frame of spirit, keeps down and prevents the soul, in arriving to any true strength. This evil temper has its foundation in diffidence and unbelief: from a suspicion the almighty, gracious BEING, was not favourable and kindly disposed to mankind. Or when we give into the conceit our guilt and corruptions are so exceeding black and heinous, as deters us from making any

C 2

approaches

approaches to him, and leaves us without the hopes we shall be able to find his favour, and do it with acceptance. This inclines the sinner the more to recede, and go off farther still from GOD; till he declines and falls back into a mere covenant of works; in endeavouring to amend all and establish his own righteousness, before ever he can have any apprehension or willingness to approach him with a degree of confidence. From a conduct like this, he immerses in the law, sinks deeper into legal bondage, finds his mind distracted more and more continually with doubts, even so much, as in the end to cast away and give up all expectations and farther attempts. And it cannot possibly be any otherwise; for all real ability and sufficiency of strength in attaining a state of holy christian obedience, is only to be had from that union enjoyed with GOD, and fellowship with JESUS CHRIST, that the soul is made partaker of, in the engrafture it enjoys by Faith; and that adherence to him, which we may perceive the branch to have with the vine. Whence, from a lively knowledge and apprehension of saving blessings, nourishment and vital influence, in such a manner are sensibly infused, that earthly and visible pleasures grow despised,

Sect. 5. *Knowledge of* JESUS CHRIST. 53

spised; for the more excellent attracting glories to be possessed in the REDEEMER. The believing soul feels itself then elevated with the divine love, and desires of spiritual invisible and eternal blessings. In obtaining which experience it will be necessary we should be enabled to approach with fulness of faith, and take a deep and filial draught of the fountain of heavenly Grace and Mercy, provided in a SAVIOUR. All which a slavish fear not only withholds us from, but leaves us, as it were, parched and dry withal in our souls.

The remedy of this. To set our minds' at freedom from this hurtful, servile spirit, it will be of great advantage to form our conceptions of GOD, not only in the relation he stands of FATHER, but possessed also of all the tender *maternal* + affections. *The maternal mind of GOD.*

And to drive from our thoughts all the horrid frightful forms of unbelief, that would misrepresent him as a tyrant, of savage-like disposition; and as if continually pursuing and persecuting the soul with fire and sword. The above proposed contrary, comforting truth, is represented for consideration in innumerable places of

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the

+ *Isai.* lxvi. 13. "As one whom his MOTHER comforteth, so will I comfort you."

the sacred word ; as first, where the LORD-REDEEMER reveals himself in this gracious manner *. “ But Zion said, The LORD hath forsaken me, and MY LORD [*orig.* MY JEHOVAH] hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? yea, they may forget, yet will I not forget thee.—Behold, I have graven thee upon the palms of my hands, &c.” In which words, our most indulgent God and SAVIOUR

The maternal-like pity of GOD.

condescends not only to compare his own to a mother’s tenderest compassions ; but declares his affections to his children, especially his tempted ones, under the cross and a feeling of misery by sin, to surpass that of a mother’s, by infinitely many degrees.

Whoever will then make a right and wise use, and have the benefit of this excellent support, must yield his entire credit to it, and make out the evidence and proof to himself, that he is interested in such a relation to God, by yielding him a filial confidence. For as a poor, left, simple infant, that has fallen into some miserable place of mire and filth, wants the capacity
of

* Isaiah xlix. 14, 15, 16.

of making pure and cleansing itself, but hastens to its mother with all its defilement; sensible she will not drive it from her, nor suffer it to perish in its so greatly wretched, polluted state; in just such way as this, a believer that beholds in himself the loathsome defilement of sin; and has a sight of himself and his natural corruption; and felt the prevalent motions and stirrings of evil desires; ought not, for these reasons, to fly from God, but rather, on the contrary, make so much the more haste to him, as he stands in absolute greater necessity of his kindness and clemency to purify him. He acts a foolish, most insensible part, who seeks or expects cleansing in any other way. For as no one can do this for himself, so neither is there any of the sons of men can do it for him. Nor is there in all Heaven and Earth any other expunger and blotter out of sins, that can cancel and erase them, besides JESUS CHRIST alone. Neither any else that is omnipotent to subdue and break the reigning power of them, the World; and our infernal Tempter, that we find reigning within us, but the living God. If therefore the sinner will not betake himself to the divine pity, and unchangeable fidelity of his beneficent ALMIGHTY GOD

AND REDEEMER, before he has, by any abilities whatever of his own, made himself justified and holy, he must unavoidably remain for ever under them, and perish in his impurity.

*Use to be
made of it
to GOD's
children.*

But if any should be unquietly dwelling upon a review of those innumerable, possibly most foul transgressions whereby he may have displeased the ALMIGHTY, and incurred his anger; let him, by every means, learn to turn more intensely to the consideration, of the *maternal-like* compassions of the DEITY.—A mother, from her more special relenting bowels of nature, feels herself moved to bear and tenderly sympathise with the many, even greatest, infirmities of her child, and treat them with a partial, patient indulgence. How much stronger is the argument, when applied to the HEAVENLY PARENT, for HIM to look with commiseration upon those; when in the heaviest fetters of sin, and captivity of death, they cry to him “out of the pit “in which there is no water*.” His own kind, ready, willing grace, renders him most

* Zech. ix. 11.

Sect. 5. *Knowledge of JESUS CHRIST.* 57

most freely inclined to silence these complaints; and to correct and remove the causes of them entirely away.

Yet should HE really seem for a while to have left the soul, and withdrawn himself; as *Zion* (in the place above) complains, "The LORD hath forsaken me, and "MY LORD *hath forgotten me*;" he acts but, even in this, agreeably with the prudence of the *maternal* conduct, inasmuch as such trials are of greatest real profit and service; and contribute in many special instances, much more to his people's safety and security. As by it they are taught to have a closer dependance, by faith, upon his grace, when they have lost their views and perception thereof; as also the need and real occasion they have to lift up more ardently their cries to HIM in prayer; to cleave for ever after the faster to his love; in earnest desires, and with the greater reverence, fidelity, and abiding constancy.

Thus the gracious everlasting PARENT, bears up incessantly, and in all cases, his own children, in his kind bosom thoughts and hands; although he conducts them often in a very different method than what sense sees or suggests, or their weak erring
C 5 reason

reason comprehends. Nor is there a more speedy effectual way for expelling fears and unnecessary anxieties, than singly *this*—of confiding, and relying upon HIM in all we do or are, in the filial relation, or as a son converses with a father.

By this the soul passes out of legal bondage and anguish into gospel liberty, and communion; with fullest, pleasing peace and consolation.

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THE
THIRD PART,
OR
PRACTICAL DIRECTION.

VI. An anxious endeavour of *working in our own Strength*, the SECOND Impediment. The way to know this, and get delivered. VII. A stubborn *Self-will*, a THIRD Impediment; with the means to have it broken and subdued, as a *first* remedy against slavish inquietudes.

SECTION VI.

An anxious endeavour of working in our own strength, a SECOND Impediment. The way to know this, and get delivered.

The SOVEREIGN FATHER, good and kind,
Wants but to have his child resign'd;
Wants but thy yielded heart—no more,
With his rich gifts of grace to store.

What this is. A Second hindrance to the soul's filial *resignation* to God, is the earnest desire it feels of setting upon the spiritual work in its *own strength*.

From a secret pride it has of obtaining a righteousness by the law; and shame, that would as it were disdain to appear before the eyes of its MAKER as a naked, altogether miserable sinner; or be accepted upon the account of a righteousness that is to be merely *imputed*: but it would have something that can properly have the pretence of merit, to carry with it as its own for this end. By which mistake, minds of this unhappy cast, fall into a number of specious, plausible, outside forms, works and shews of religion, and a course of laborious mortifications, severities, and discipline, that at length lead them into and end in flat hypocrisy. So that they even forsake the right way of life, and are negligent in the great matter of cleansing their hearts from the deceit and abominable pollutions of filthy lurking corruptions that lie hid within. Which is not the design of this place, and would lead me too far from my purpose here to speak of.

This desire therefore in any of *self-working*, or (as has been said) *in his own*
The cause strength, is caused from a *slavish*
of this. fear in a mind overprett and
 dejected with gloominess and legal anxiety;
 that

Sect. 6. *Knowledge of JESUS CHRIST.* 61

that occasions, in a view of the sins he has committed, a distrust of God's fatherly mercies : and disbelief and diffidence in those gracious regards he has expressed for men ; by which he is urged to shun, fly from, and seek to avoid his presence. But when a person thus distressed with guilt sees, as is easy for him in these circumstances, that there is no way he can be able to escape God's righteous judgment, nor rest, to be desired, but what is to be had and found wholly from his grace ; that he may attain it in the fullest manner, he suffers himself so far to be deceived and imposed on, as to think it must be effected by his own amendment, and the reconciliation brought about by his own endeavours. Which manner of deceitful working lies in this ; when any one in the use and exertion of his natural powers, so intrudes and mixes them continually with the Holy Spirit's methods and operations, as interferes with and obstructs his filling the soul with pure grace. It is

The way - their constant practice in oppos-
it acts. ing all evil and carnal sug-
gestions, to do it by the resistance of their
own thoughts, efforts and resolves ; fetch-
ing their arguments and succours from
reason, to raise in themselves a detestation
of

of vice, and love of what is pure and good; and would bend and compel the will into compliance to forsake the love of the world, and to yield and draw it to GOD.

Nay farther, if they hear of a sure turning hinge and stay of hope, in securely resting upon CHRIST by faith; and the assurance from GOD's own word of this being to be obtained by prayer, this most subtle desire of *self-working* so steals in and joins with it, that the mind is not left in a disposition the least quiet and passive, but sets upon prayer and reading the scriptures with impetuosity and impatience, as if it would extort and even force the blessings out of the very means, and awaken and quicken itself by its incessant pains into spiritual life. But every

The hurt one becomes a great loser by
it causes. such a conduct; many are brought into a conceit hereby, and made to think that true conversion and *gospel* holiness are things absolutely unattainable and impossible. Others, upon experience of the insufficiency of their self-wrought faith to give them effectual strength, are liable to be seduced and driven such lengths as to think the doctrines

Sect. 6. *Knowledge of JESUS CHRIST.* 63

trines of CHRIST's imputed righteousness, his all-sufficient perfect merits, and justification "by *faith alone*, without the works of the law *," are to be accounted erroneous opinions, and hurtful, and cast them, as such, quite away; exciting themselves, on the other hand, all they can in building upon their own self-raised, unfruitful sanctification, with the utmost ardency; whereby they are laid open to the many winding bye ways, and deceptions of sin.

Again, it is very common with persons I am describing, if they find the preposterous way they are proceeding in, will not afford them life and comfort, to refuse the reliefs and supplies of grace. It is certain, it may be too generally observed, that such are long detained, and kept wavering in their progress in religion and a course of practical godliness, which is made by this wrong and mistaken means very difficult. Yet, if at last they become more evangelical, the goodness of God so orders it, that it has a tendency to their fuller experience and confirmation in the saving truth of CHRIST, and conduces to their stronger establishment in FAITH.

But

* Rom. iii. 28.

This character described. But that any may be able to know whether his mind has been employed in working in the manner has been related, I will lay down a description of such a character.

FIRST, If he has gone about to get his soul confirmed and strengthened by placing his dependance and reliance on his many strivings and restless endeavours; neglecting a still, quiet meditating upon the divine word, and being *passive* * rather in the work of conversion.

* We often hinder the HOLY SPIRIT'S proceedings with us, by our own active restless spirit, which is the sense of that place, *Isa.* xxviii. 16. "He that believeth maketh not haste" (*i. e.* does not run before GOD.)—This he has revealed as his will in many scriptures: *Lament.* iii. 26. "It is good that a man should both hope and quietly wait for the salvation of the LORD." *Isa.* xxx. 7. "Therefore have I cried concerning this, their strength is to sit still." And, (verses 15, 16.) "For thus saith the LORD GOD, in returning and rest shall ye be saved, in quietness and in confidence shall be your strength; and ye would not,—But ye said No; for we will flee," &c. down to the 22d verse. Again, chap. xxviii. 12. "To whom he said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing: yet they would not hear." *Exod.* iv. 13. "Stand still, and see the salvation of the LORD." *2 Chron.* xx. 17. "Ye shall not need to fight in this battle; stand
" ye

Sect. 6. *Knowledge of JESUS CHRIST.* 65

SECONDLY, If with arguments drawn from the force of reason, or thoughts not very different, he seeks and sets himself to oppose the power of sin, not taking the "shield of faith *," and the necessary considerations of the grace of God and the REDEEMER's glory, so greatly concerned herein.

THIRDLY, If upon a discovery of his failings, he yields himself up to such dejection †, as if he had emptied and made bankruptcy of the whole stock of Grace.

FOURTH-

"ye still, and see the salvation of the LORD with you." And in abundance of other places directing to this way.

* *Eph. vi. 26.*

† *I have had experience a mind like this may be relieved, and the sense it feels expressed, in some such way, viz. "Oh that I had never sinned! not that I would be less oblig'd to CHRIST and Grace, but would have been more grateful to love. But THOU mayst be glorified as much by my free pardon, as thou couldst by my sinless obedience." To sin because Grace abounds is devilish. To believe, as a concerned sinner, it does abound, is right.*

Does HE save, or does HE not?

Is HIS sacrifice forgot?

Did HE die that I might live? —

Then the FATHER must forgive.

MY GOD is HE who took MY sin;

Bore all my stains to make ME clean;

To gain MY peace felt MY distress;

And gives ME—ALL HIS RIGHTEOUSNESS.

FOURTHLY, If, on doing some things he thinks good, without taking any notice of the sin and reluctancy attending them, he pacifies his mind with these, and accounts he has qualified and made himself fit hereby for the reception of Grace.

All which shew, and leave it evident, that the attaining to any true christian experience must be sought for, in the way of a better righteousness, works and practice.

How delivered.

Here it may be seasonably and properly asked, By what means shall one get freed from this natural evil desire and condition of working in his own strength? It is in truth the greatest of all mysteries! and what God can best, nay indeed alone must, teach every soul; but, in these his dealings with us, his HOLY SPIRIT's influences and operations are very much hindered, interrupted, and retarded by ourselves.

Now there are *two Ways*, wherein we may learn to come to a total and real surrender of our souls entirely to HIM, that he may fill them wholly with his Grace.

The first way.

The FIRST of these, is a necessity of the person's being brought

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brought to confess the vanity and impotence of his own abilities, utterly to perform any thing whatever that is good or right, but that it is CHRIST who only can do all in him. How plain this will be made appear is evident, if we take the following steps in proceeding to the knowledge of our natural misery.

We are not to stop in a survey of mere external wickedness, and gross impieties; this would lead and betray the Christian into a course directly hypocritical and pharisaical, and set him on a pursuit of affected holiness, and under the entire tuition of the law.

Nor is it enough to put him on contending with evil thoughts, and sinful inclinations and propensities; because from this quarter he is most induced to an anxious and laboured study of works.

Nor will it be sufficient neither, to be brought into the belief that his mind is wholly estranged from God, strongly attached to the things of the world, and corrupted in its inmost secret faculties and imaginations. For unless he suffers himself by the knowledge of this to be impelled,

pelled, and carried thereby to faith in CHRIST, he is not set free and delivered from this false legal way of works. But it frequently happens, a man thus hurried into the belief of the christian mystery, not simply and in sincerity, sets upon endeavours of amendment, and ways and methods of his own chusing, and is carried about in a round of hard external services, and the conceits of his proud reason and corrupt nature. Whence it will be very fit he should observe that it is unbelief, which is too busy in canvassing the freeness of Grace in accepting us, and the sufficiency of the Redeemer's merits, that is the vicious cause and root of all this faulty defect in the mind and will. If now we begin in a resolve of obtaining faith, our experience will soon convince us it is least of all in our own power, and if we could effect it of ourselves, it might too well be feared we must be forced to be left, and continue still under the power and reign of our *Sins*.

It becomes very apparent then, that it is quite agreeable to truth what CHRIST has said, "Without me ye can do nothing*." Such

* John xv. 5.

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Such he learns by this to look upon, and account *himself*, and now it is that God begins in him his own most glorious work*. He is become “the weary and heavy laden, to whom CHRIST is sent with “rest †;” is willing to refresh him, and whom he calls unto himself — “The faint, and him who has no might,” to whom he has promised “that he encreaseth “strength ‡.” He leaves himself in the abyss of God’s eternal love, plunges into an element, that is become as it were, his own; the DIVINE SPIRIT builds and sets up his temple in him, invigorates him with continual new supplies; that he may flourish and bring forth the fruits of righteousness to his own glorious praise.

The second way. When any one then, in making the experiment of working in his own strength, is brought to a wholesome shame of proceeding any longer in this false, unsafe course, he not only leaves off seeking help from himself, and begins

* 1 Cor. i. 28-9. “Base things of the world, and things which are despised hath God chosen, yea, and things which *are not*, to bring to nought things that are—that no flesh should glory in his presence.”

† Matth. xi. 28.

‡ Isaiah xl. 29.

begins to admit the HOLY SPIRIT freely to operate, but finds besides he is more easily, gloriously, and comfortably led by the assistance of Grace to the attaining true strength and a progress in the christian life. He turns with all his endeavours to this light, this glorious *Sun of Righteousness* JESUS CHRIST, who shines in upon his mind, enlightens it with wisdom, warms and fills it with love, and forcibly draws and carries it to God and heavenly objects. And this is the other way by which he is rescued from the dangerous deceit of relying on his own strength. Now he is taught to listen, and take heed to that "more sure word of prophecy *;" namely, the divine word (and to that alone that it may shine into his dark soul) *till the day dawn*, and he feels with comfort and delight the *day-star* arise in his heart. From hence he proceeds to look further still into the glass of the Gospel, and there with astonishment beholds the exceeding glories of the Redeemer, the whole of that righteousness he has acquired, and his full rich treasures of salvation, "till he become transformed into the same image of Love, from Glory to

* 2 Pet. i. 19.

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to Glory *.” Then “the feet of him that bringeth good tidings are truly beautiful to him, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that faith unto Sion (and to his own soul) **THY GOD REIGNETH †.**”

From all which it clearly appears, that the sooner any one confesses his *nothingness*, his utter impotency and deep depravity, and with humility accepts of the free Grace of God, the sooner and easier does he get rid of the troublesome employment of *Self-working*, and the coercive power and requirements of the law. I will not disallow but, by the strength of corruptions, some may encounter far more difficulties in the way than others, chiefly such who are persons of parts, and of much reasoning, and are obliged to strive with a great degree of pride, or it may be a too lively excess and levity of spirits. Yet it is observable those who have suffered the most difficulty and conflict in their attainment of Gospel Grace, and were formerly the most studious and earnest in the endeavour of works, generally penetrate farther afterwards and deeper into it. The Apostle *Paul* affords
a very

* 2 Cor. iii. 18.

† If. lii. 7.

a very eminent instance, if we consider the state wherein he represents the views he had of himself under the law (*Romans* Chap. vii.) with his evangelical walk, and the clear knowledge he had acquired of the fulness of the Grace of CHRIST, which he expresses in his eighth chapter.

SECTION VII.

Self-Will another and THIRD Impediment; with the means to have it broken and subdued, as a remedy against slavish Inquietudes.

HE * to thy soul no anguish brings,
From thine own stubborn *Will* it springs;
That *Foe* but crucify, thy bane,
Nought shalt thou know of frowns, nor pain.

This stubbornness, what. **I**N him who lives after the impulses of corrupt nature, and denies in all things a fit obedience to his MAKER, this *Self-Will* must be broke at the very entrance on conversion. Such a *Will* is here meant, which is found attending one who is in a legal

* i. e. GOD.

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legal state, and hinders him, so as he is less free and voluntary in his surrender of himself to GOD; and is chiefly accompanied

*Attended
with self-
working.*

and joined with a working in his own strength; for while he is thus active, and labours in the reforming his own heart, he prescribes to himself set paths and rules, and the manner and order that *he* chuses wherein to have the thing effected; devising means and methods that he thinks *must* necessarily be made use of, in getting admission into the plan he has laid down and adopted of real christianity. All the while refusing submission to GOD's order herein, and to follow simply HIS way, in making a right and wholesome application of his pure, free Grace, for the attaining of this end.

*The hurt,
and the
contrary
advantage.*

So long then as he holds indisposed to the breaking and mortifying his *own Will*, it cannot be well with any one; for whatever we are led to desire conformable to the bent of carnal and natural reason and *Will* is not saving, throws us into discomposure, turns the soul from its tranquil repose on GOD, and draws it aside from the prescribed way of salvation. But if we truly and wholly commit it to the wise di-

D

rection

rection and hands of our HEAVENLY FATHER, it gets a deliverance and freedom from all careful sorrow and sollicitude. God then manifests a care of it, that is truly *paternal*, leads it by his own wonderful counsel, brings the great thing it has in pursuit to an excellent issue, and at length receives it into his ineffable Glory.

The various appearances of a Self-Will.

Now our *Self-Will* makes its appearances in different forms, so that all the ways in which it shews itself, cannot be explained. Upon which account we will only consider the principal and greatest.

In degrees of sorrow in repentance.

One fruit and instance of it appears in the season of conversion, when any shall dare to prescribe to God, who is greatest and best, the measure of the cognizance he takes of sins, and of his divine wrath ; and so torments himself with inquietude and dread, as if the declarations he has made of these, and rules and measures he has prescribed himself herein, were not sufficient. There is no doubt, these are the sentiments of a sincere heart, employed in the serious concern and cares of its conversion and salvation. And a better opinion

Seßt. 7. *Knowledge of* JESUS CHRIST. 75

nion ought to be had of it much, than of that soft and timid frame of mind, that dares not yield to attend upon any deep and affecting discourse, founded upon God's word, that sets forth the displeasure and divine punishment due to sin ; and the necessary sorrows attending upon repentance. Fearing they should be plunged into despair, or, rather indeed, lest the *old Adam*, and corrupt nature, should be moved and suffer any disturbance. But if you consider the cause of this evil, it is nothing else but a vice of our *Self-Will*, which is not disposed to acquiesce in this, viz. that God knows, best of all, the way how we may be made better. And how much of the bitterness of sin, it is salutary and advantageous for us to taste.

We meet again with other seasons, when the trouble we feel on the account of sin is more grievous than we desire, in which times *Self-Will* again is found, to be less content of any with its condition. Nay is prone to fly out into much impatience, murmuring, and even resentment against God. We ought for this reason to be governed by his conduct in this circumstance, whether our sorrow is felt to be greater or less ; so it is but sincere and uni-

versal, producing a “ Repentance to salvation *,” and bringing us to a true and sound established faith in CHRIST.

In justification.

To this belongs another species of this *stubborn Will*, namely, when in the exercise of repentance, there is a proneness and desire to experience a larger measure of *Sanctification*, than the sense of our free *Justification*†; or we so labour to build and establish the *latter* upon the *former*, that a person in this condition will not adventure to believe, before he feels himself delivered, and wholly set free from sin. Which has its rise from a reluctance and unwillingness to feel the inconveniencies that attend the conflicts with our corruptions, that ought to be submitted to as an inward cross, and daily borne,

* 2 Cor. vii. 10.

† It is of use here to have a clear knowledge of this *foundation truth*. “ Justification (*says Mr. Beart. etern. Law and everlast. Gospel*, pa. 94.) is God’s “ acceptance of an ungodly sinner, as righteous in “ his Son,” *Rom. iv. 5.* *Dr. Ames* has the best and shortest definition I have met with. “ *Justification* “ is a gracious sentence of God, by which, for the “ sake of the *Righteousness* of CHRIST, apprehended “ by faith, he absolves a sinner from sin and death, “ and accounts him righteous unto eternal life.” *Medul. Theolog. l. 1, c. 27.*

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borne, however heavy, in going thro' a course of repentance ; as well as it proceeds from a secret pride of finding something of ours to bring with us in this heavenly commerce, and an indisposedness to be willing, as meer beggars, poor and naked, to accept of the robe of the REDEEMER'S righteousness, as a pure GIFT, from the hand of God. Not but that in such who are in all respects sincere, this is also oftentimes the case : owing to their disturbances of mind, and the terrors of conscience. Wherefore the consideration becomes necessary, of what was before advanced, that there is no possible acquiring any true ability for the work of conversion, before the being enabled by faith to lay hold of, and apprehend the grace of God and CHRIST, and the rich and multiplied treasures of Salvation laid up in *Him*.

*In Privations
of Grace.*

When upon this, any has arrived to the condition, to be satisfied by faith of the divine favour ; the consolations felt, after the first struggles are ended, in repentance, wonderfully cheer and refresh the spirit. He then " tastes " and sees that the Lord is good *."

D 3

love

* Psal. xxxiv. 8.

love like a mighty stream overflows his heart; he sees in God's *paternal* mind, nothing but his grace, and pardoning of sinners, till one deluge overwhelms him after another. But it too often happens the mind is apt hereby to fasten and settle upon this; and places the christian blessedness in seeing, feeling, tasting, and the sweetness of these divine sensations; and takes the evidences of the reality of faith, and a good conscience, to stand in the perpetual enjoying of these frames. So that if afterwards the infinite wisdom sees fit to suspend, and withdraw from the senses *this sort* of joy, they are suddenly made wretched, and cast down, and not far off from complaining of being totally left and forsaken of God; and want but a very little of persuading themselves they are under judicial hardness, have committed the unpardonable sin against the HOLY GHOST, and are utterly fallen and excluded from grace. In which condition this *perverseness of the Will* takes occasion again of shewing itself in the indisposedness and resistance they find in themselves to believe, before they have (as it were) even wrested from God those sweet gifts and tastes they have been formerly so favoured with. But herein the DIVINE BEING is not used to proceed

love like a mighty stream overflows his heart; he sees in God's *paternal* mind, nothing but his grace, and pardoning of sinners, till one deluge overwhelms him after another. But it too often happens / the mind is apt hereby to fasten and settle upon this; and places the christian blessedness in seeing, feeling, tasting, and the sweetness of these divine sensations; and takes the evidences of the reality of faith, and a good conscience, to stand in the perpetual enjoying of these frames. So that if afterwards the infinite wisdom sees fit to suspend, and withdraw from the senses *this sort* of joy, they are suddenly made wretched, and cast down, and not far off from complaining of being totally left and forsaken of God; and want but a very little of persuading themselves they are under judicial hardness, have committed the unpardonable sin against the HOLY GHOST, and are utterly fallen and excluded from grace. In which condition this *perverseness of the Will* takes occasion again of shewing itself in the indisposedness and resistance they find in themselves to believe, before they have (as it were) even wrested from God those sweet gifts and tastes they have been formerly so favoured with. But herein the DIVINE BEING is not used to
proceed

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proceed by the rule of human apprehensions; they must learn to adhere to the *revealed word*, and firmly and resolutely believe God is propitiously inclined, whatsoever misery we may have the perception of in ourselves; or combats, it may be necessary to have, with our spiritual enemies. An uninterrupted constant experience of heavenly joys and refreshments, being repugnant to the kingdom of the CROSS OF CHRIST, and contradictory to a state of continual conflict; nay would rather be a kind of defect and blemish, and hinder the proceedings and exercise of faith; in those times wherein God leads his children, least agreeable to their ways of thinking, thro' dry and wearisome deserts and various seasons of night and darkness. So long as any one places his rest only in the sensible feeling of spiritual comforts, God can work nothing with him to a salutary effect; nor bring him on in that way, determined in his wonderful counsel, through much patience, to larger encrease in growth and ripeness. It is true the *Apostle Paul* would have real christians to "rejoice always *." But it is every whit of as much advantage whether we rejoice from our *feeling*, and

D 4

derive

* Phil. iv. 4.

derive our joy from that alone, or make our *Faith* the sole support of it; that under every trial and affliction keeps us in the firm persuasion, God is no less favourably inclined and disposed to us, whatever contrary appearances they may have, in the judgment of reason and sense. This last distinction and species of joy, is what the Apostle would have by us understood; that is of a blessed nature, and productive of the greatest efficacy and benefit: for attaining which, it imports the christian, upon all occasions to contend. In which sense he also speaks in that passage; "Cast not
" away therefore your CONFIDENCE, which
" hath great recompence of reward *."

In denials When GOD has in some
of temporal manner taught a person this,
good. he brings him then farther acquainted with the nature of true Christianity, and shews him in how many great and various instances he must practise the duty of self-denial. Sometimes in reference to the good things of this world, in what was principally dear to him, and he most closely and secretly cleaved unto; withdrawing him from the former use and
relish

* Heb. x. 35.

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relish of creature-enjoyments, in themselves lawful, and changing them into a bitter draught, of temptation and perplexity. This method of divine proceeding none understands immediately and at first; nay, he looks on himself hardly dealt with, nor is able to apprehend he has sinned, any way, in these enjoyments. Here again he quits, and gives up the field to his stubborn *self-will*, nor is consenting it should be sentenced and slain, nor a final adieu and separation take place from his most hidden and darling gratification; till GOD has made frustrate and void all his vain attempts, nor yielded to his enjoying any rest; before he has deliberately and solidly submitted *his* will, and made a thorough, simple surrender of it to HIS OWN WILL.

In spiritual gifts. But it is a much more bitter and sharp denial when spiritual gifts; faith, and hope, and love, are so tried as, seemingly, to be all extinguished and lost. The best and most serious christians are oftentimes inclined to be more delighted with gifts than they are with GOD, and to rely on themselves, and the things of this kind in a greater degree than on

their pure entire adherency to, and union they enjoy with HIM; whereupon he brings such, to a feeling sense of their own wants and emptiness, that they may “thirst after HIM, as a thirsty land *.” He wills they shall be made thoroughly sensible of the deficiency of their spiritual strength; so long as is necessary to convince them of their utter impotency, and inability to do what is good, and the power and strength sin has over them; more than was felt and perceived, in the first exercise and struggles of repentance. Under which, though they may pray much as the apostle Paul thrice did at passing such a grievous trial †, (who it was fit, for the same reasons, should be buffeted in a higher degree, by this temptation) yet GOD permits them not to arrive at settled comfort, and tranquillity, till they have alike learnt “to glory in their infirmities,” and fully acquiesce in “the grace of CHRIST” alone, esteeming it to be every thing. And by their greatest weaknesses, bearing testimony to the exceeding excellency and sufficiency of its power.

Lastly,

* Psal. lxxiii. 1.

† 2 Cor. viii. 9.

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In crosses and afflictions. Lastly, this perverseness of the natural Will discovers itself in a time of afflictions, and our feeling of the cross; especially when more heavy and pressing than ordinary, and our old man is stirred up by a rougher treatment to murmuring and impatience. In which, it is not usual with God to spare him; but to produce hereby such a beneficial issue of these trials, as our minds may be effectually brought into a full and patient resignation*. How *he* breaks and subdues the *will*, (chiefly by means of crosses and temptations), the example of St. Paul just mentioned, and the case as it is described of Job, will represent to us.

Way to get from this. From all which then it is plain, whatever heaviness and weariness a christian feels and complains of in his mind, is the effect alone of his *own will*. And that he is only truly happy, that simply (as without sight or eyes of his own) follows the steps of his SAVIOUR-SHEPHERD; not leading himself, but submitting to be led, and ordered by
D 6 him.

* Rom. v. 3.

him. For no one, no not our own selves, have that care for our salvation as our gracious FATHER *. We should therefore labour to get such a spirit as we meet with in JOHN ARNDT †; “TO ACQUIESCE IN “THE DIVINE WILL ALONE, AND CONFORM “OURSELVES SUITABLY THERETO, WHE- “THER POOR OR RICH, JOYFUL OR SAD, “FILLED WITH THE SPIRIT, OR WITHOUT “HIS COMFORTS.” A temper we shall attain when all creature-things are in our esteem as nothing, and GOD and CHRIST are AS ALL: as *Asaph* witnesses; “Whom “have I in heaven but thee? and there is “none in earth that I desire besides thee. “My flesh and my heart faileth, but God “is the strength [*Heb. rock*] of my heart “and my portion for ever ‡.”

* Referring all to His paternal care,
To WHOM more dear, than to ourselves, we are.
Waller.

† A pious divine in Germany: known by his devotional writings.

‡ Psal. lxxiii. 25, 26.

T H E
F O U R T H P A R T ,
O R
P R A C T I C A L D I R E C T I O N .

VIII. A still and settled composure, a SECOND REMEDY, against slavish legal fear, and anxiety. IX. Exertion of *Faith*, another additional furtherance of this, joined with *meditating* in the DIVINE WORD, and Prayer.

S E C T I O N V I I I .

A still and settled composure, a SECOND Remedy, against slavish legal fear, and anxiety.

v. 4.

Shake from thy soul, o'erwhelm'd, deprest,
Th' incumbring load that galls her rest,
That wastes her strength in bondage, vain ;
With courage break th' enslaving chain.

*Tranquil-
lity, a se-
cond help.*

THIS passage under con-
sideration presents us
with a SECOND help, that every
one

one must put in practice, who desires and seeks in earnest to have deliverance, out of a *legal* into a *gospel* state ; and aims to get a lively comfortable strength in his pursuit of the *Christian* life. This is placed in a still and tranquil calm of mind, joined with that which follows (in the fifth verse of the hymn) a fixed and steady persevering *Patience*, of which God speaks *, “ in quietness and in confidence shall be “ your strength.”

For as in a clear unruffled water, a man may behold his own representation, so the DIVINE SPIRIT manifests and perfects his operations, and makes evident the whole councils, power, and will of God, only in him, whose mind is placid and at rest, and ceases acting and working in his own strength.

If we would come into this happy condition, we should first of all turn our thoughts from every thing, that would fill them with unquietness and disturbance ; and then incline and give them up wholly, to whatsoever has a tendency to appease and pacify our hearts.

This

* Isaiah xxx. 15.

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*consists in
casting out
legal dis-
tress.*

This is obtained when we resolutely cast away those anxieties and griefs, that afflict the conscience. All distress proceeds from sin, and the uneasiness that arises from the sense hereof, especially in the views and apprehension we have of it from a sight of the *Law*: for since from thence no life nor strength is to be expected, it cannot be but, under legal bondage, the mind will be assaulted and pained against our wills, with many evil suggestions and inclinations that, by its manifold impotency, it is without ability to restrain and extinguish *. From which inward horror and anguish are excited. The soul conceives its corruptions and impurities, armed and set in array before its face; and grows so deprest throughout, as to seem under a necessity to yield up the victory at last, to sin and the enemy.

To this comes, as an addition, the Law with its threatnings, pouring in deeper the arrows of divine wrath, and denouncing forth nothing but curses and condemnation

* *Rom. vii. 6.* “ But sin taking occasion by the commandment, wrought in me *all manner* of concupiscence. For without the LAW sin was dead.”

tion upon the sinner ; but has a total deficiency to cleanse the mind of the miserable transgressor. His guilt “ by the commandment, becomes more exceeding sinful ;” convinced in himself that he is the voluntary slave of it, made (necessarily) “ carnal and sold under sin*.”

Nay worse, “ the Law worketh wrath†.” Natural pravity is stirred, quarrels with, rebels and grows enflamed by its requirements, and its exacting so rigid a sanctity, that he, conscious of his own debility, plainly sees it is not in his power to fulfil. In the mean while he finds a disinclination to go back ; fears of hell permit him not, and dread of divine judgment, that he has learned under a deep sense of sin. Hence he is in trouble of soul, his countenance is cast down, and visibly dejected, he becomes even weary of life. Morose and unpleasing to all he converses with, and languid and remiss in attendance upon his necessary concerns, and affairs of life. And all this, because he wearies his thoughts with an over-anxious solicitude, and the hazard he apprehends he is in about his salvation ‡.

* Rom. vii. 14.

† Rom. iv. 15.

‡ Mortification, from a *self-strength*, carried on by *self-invention* to the end of a *self-righteousness*, is the soul and substance of all the superstition and false religion in the world.

Owen's *Mortification of sin*, p. 4-5.

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How delivered.

Now if we would look into the cause of all this sadness and inquietude, it is this: That in contemplating our wretchedness, we let drop all our fortitude, and enter into the disputing with our corruptions. And when the tempter has obtained this power over a disturbed mind, he can easily fill all its faculties with his agonies and infernal terrors; these are properly "*the fiery darts of the wicked,*" which can no way possibly be quenched, but "*by the shield of faith* *." They are *darts*, because they hurt the soul; and by reason of their close adherance and our own sollicitude, penetrate so deep as not to be easily extricated. And *fiery darts*, because they creep, wind, insinuate themselves into, and waste and consume the little strength, that with so much expence of cares and difficulty has been collected; and are always attended with such an intense degree of pain, and feelings of sense, by which we may perceive why a sollicitude of this sort enervates so much, and distresses a mind full (to no purpose) with such anxiety.

From every concern of this nature, a man ought therefore to withdraw himself, be

* Eph. vi. 16.

be set free from such uneasiness, and endeavour to become possessed “ of the ornament of a meek and quiet spirit, which is, in the sight of God, of great price*.” To compass which, as soon as ever we find ourselves attacked by sinful thoughts, and evil motions, we are immediately to dismiss them. It is not prudent to stand parlying, and oppose them by arguments of reason, and the consideration of their culpability or deformity †. The mind is rather to be turned from them, and drawn silently off, another way. And these contests, whether they take their rise from the spirit, or our bodily frame, ought to be carried on with as little hurry as possible, and agitation of the senses and thoughts. In which method the insinuating heat and vigour of corruption, will wear away and destroy itself; for the prevailing power of sin is weakened and mastered, not by revolving over and indulging the memory and imagination, but in forgetting and

* 1 Pet. iii. 4.

† When way-laid and assaulted ne’er, in thought,
Stand reasoning with corruption; ’tis a *snare*
Will catch thy feet: thy safety lies in *flight*.
With eyes glanc’d up in pray’r-ejaculate:
Weapons, that will be found of wondrous proof!

Sunday Thoughts, p. 149, 2d Edit.

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and burying these things in total oblivion. Especially we should be very careful not to be thrown into terror and dread, and over anxious distress hereupon, from the observance of our failings, for so diffidence will gain great power to the disordering of the spirit, and pulling down and divesting it of all its strength. Who would lend any assistance to a traveller, who having made a slip and faulty step, lies so bewailing and lamenting himself, as to plunge deeper in the mire, and refuse to rise up again, emerge out of it, and set forward with a fresh alacrity and chearfulness on his journey? In very like manner it is not right we should destroy and wear out our strength and vigour in sorrows and macerations from our infirmities and falls, but rather so much and sooner should we set about to repair our spirits, approve ourselves strong, and without lingering and delay betake us the nearer UNTO CHRIST.

*Will not
this breed
security?* But some will be here inclined to think they shall be more easily drawn and seduced by such a method, into the guilt of growing secure and negligent in the concern of salvation. By which temptation such are apt

apt to be held back, that from a way of legal working, and a perpetual anxious frame (in which they are of opinion the real ardour and whole business of the christian life consists) ought to pass out into the salutary strife of faith, and a divine peace in CHRIST.

Answer. To have a right and clear discernment into this affair, we ought to make a right distinction betwixt a carelessness about salvation; as this bears relation either to a *legal* or *evangelical* state.

Difference in a legal state. In a legal state, a man is not willing to believe his sins are forgiven, unless he first (according to his notion) finds he is become entirely holy; which sanctification he assiduously endeavours to stir up in himself, by a variety of very painful, and difficult exercises.

In an evangelical. But the *evangelically* enlightened christian, lays both his sins and his good works at his LORD's feet*: neither suffers himself, by the one or the other, to be drawn aside from that

RIGHT-

* *That thou remember them some claim as debt:
I think it mercy, if thou wilt forget.*

Dr. Donne. *H. Sonnet IX.* p. 337.

Sect. 8. *Knowledge of* JESUS CHRIST. 93

RIGHTEOUSNESS OF HIS, which is simply and with boldness to be apprehended BY FAITH. He rejoices that in THIS he is most *completely* adorned; and has full persuasion that in CHRIST he is sufficiently perfected and sanctified, so as he may approach his FATHER's sight, and, in HIM, receive the tokens of his kindest acceptance. This introduces him into a nearer participation of the hidden treasures; that often overwhelm him with a big flood of grace, in a plentiful effusion out of his SAVIOUR's fulness: as an effect of which he is both able, and willingly disposed, to lead a holy life; and become rich in good works. These are the genuine "fruits of righteousness," which are put forth by CHRIST himself, as the vine by its branches, and that he presents before his FATHER as sinless, irreprehensible, and perfect.

A carnal security shewn. From either of the above cases it will clearly appear, how widely different from them both, the condition is of one that lives secure, and negligent of salvation; for example,

1. The law is in a manner, as if it were wholly forgot by him; he has no concern or care about his omissions of, or commissions against it, or whether they
are

are sins or not sins; much less to be so affected by it, as to let conscience and the apprehension of divine wrath any ways trouble or disturb him. Nor does a suspicion enter his mind whether *his* may not (perhaps) be a state of *security*; nor on the other side knows not how, easily, to make a pretence to any solid ground of comfort.

2. He may, possibly indeed, assume something of this from the Redeemer's merit; but has never experienced the repentance that always preceeds it,—may boast of faith, but has never obtained it, as a *gift from God*, and with the knowledge of those conflicts with which true faith is constantly attended; but is what alone he has persuaded himself into by the imagination and dreams of a mere self-deceit.

3. By this, fictitious *kind of faith*, he turns his observation not only from infirmities but even reigning sins, imagining the favour of God and salvation consistent and very attainable with them*.

To

* When a man has conformed his imagination to such an apprehension of grace and mercy, as to be able,

SECT. 8. *Knowledge of* JESUS CHRIST. 95

True condition of a secure person. To be brief, a man in a state of carnal security, has neither any perception of law or gospel, but follows entirely and lives after the impulses of his vicious desires, and has no combat with them by the principles of the one or of the other, or uses any endeavours to abstain from sin by a consideration of the divine displeasure, nor is moved to the practice of what is right by a sense of the divine grace in CHRIST JESUS. From which, by consequence, he has no understanding of the pangs that afflict a penitent soul, nor of their blessedness who have received the pardon of their sins;—some resemblance and conception he may have, but his delight is placed in temporary felicities and voluptuous and sensual gratifications. Whence it is certain he stands in need of having his eyes not only turned from a view of sins and failings, but to have them directed also unto CHRIST (as to the brazen serpent) that he may derive *healing* likewise; a power of hating sin and serving God in purity of heart; which is what the following section teaches.

able, without bitterness, to swallow and digest daily sins; that man is at the *very brink* of “turning the grace of God into lasciviousness.”

Owen, *on Mortific.* p. 23.

SECTION IX.

*Exertion of faith a furtherance of this,
together with scripture-meditation and
prayer.*

Let *Faith* exert its conqu'ring power ;
Say, in thy fearing, trembling hour,
“ *Father !* thy pitying help impart”—
'Tis done—a sigh can reach HIS heart.

*This
tranquillity,
a resting in
GOD and
CHRIST.*

IT appertains, as a necessary part of this tranquillity, that the motions of the soul should be directed to what has an aptness and ability to compose and quiet it. This is nothing less or other than JESUS CHRIST himself, with all his mysterious incomprehensible merits and blessings of salvation. Such as is infinite satisfaction, his completely perfect righteousness, and the ineffable love of the Father that HE hath purchased for us and acquired: with the fulness of HIS divine omnipotence, which with a word can appease our disturbances and anguishes of conscience, as easily, as he made once to cease the swollen endangering billows of the troubled, stormy deep.

Sect. 9. *Knowledge of JESUS CHRIST.* 97

deep *. David understood and knew well how to convert this to his advantage, when he says, “ Truly my soul waiteth [*Heb. is silent*] upon God, from HIM cometh my salvation. †” By this way room is yielded for the BLESSED SPIRIT to produce faith in the soul, kindle up the flame of love, and of engrafting hope ; so, as that (almost without a thought) a believer is fortified to oppose the inroads and prevalent violence of sin, and a slavish dread of the divine anger. The passing into this beatific beautiful light, is brought about and wrought, in part, by quiet meditating upon scripture-truths, especially upon gospel-promises ; partly by filial, believing prayer.

*By scripture
meditation.*

Of the former of these St. Peter thus expresses himself.
“ We have also a more sure word of
“ prophecy ‡, whereunto ye do well that
E “ ye

* Math. viii. 26.

† Psal. lxii. 1.

‡ 2 Pet. i. 19. It is meant not the *Prophecies* only, but the whole collected body of scriptures. It would be a useful method, more than is presently thought, to go often thro’ with the whole contents of the chapters of *that* book we read, as they are judiciously comprised at the head of each, in our common
Bibles:

“ ye take heed as to a light that shineth in
“ a dark place, until the day dawn and the
“ Day-star * arise in your hearts.” To further this, we should not only set apart some certain time of every day to meditate upon the gospel, but we shall find it will be of very singular benefit if, the first thing every morning, we commit *some certain promises* of the word to memory, and by working it on the thoughts, engage their attention to keep it in remembrance all *that* day; and by frequent recollecting upon it, lift up our minds to CHRIST and learn, as it were, to draw life from his wounds. This is to be rightly intent upon the *revealed word*, and is that irradiation of the mind, that in the place above is called the *divine light*; from which the clear *day* of illumination, and display of the REDEEMER’s *brightness*, will arise like the day-star in the soul. The experience whereof will teach one thus exercised, that JEHOVAH-JESUS the blessed EMMANUEL (GOD WITH US) is nigh and at hand; that he leaves not himself unwitnessed

Bibles: Especially of *each of the epistles*; this would give their full matter in *one view*, and help in the easier understanding and remembering them.

* Meaning JESUS CHRIST.

Sect. 9. *Knowledge of JESUS CHRIST.* 99

nessed by his glorious gospel, nor is silent, "Until the righteousness thereof goeth forth as brightness, and the salvation thereof as a lamp that burneth †;" and is what is meant in stirring up ourselves to believe. Not as if we had will or sufficiency of our own to produce this grace: but submitting and yielding thus our hearts, for God himself to effect and produce it.

By prayer. If prayer be performed, as it should, with perfect composedness of mind, it is not to be conceived (legally) of its being so much *a duty*, as the appointed way to the FATHER, wherein we are seeking to incline and move him to pity and paternal succour. That leads and introduces the believer into a freedom and closer intimacy with God; in which he learns to pour out his whole soul before him, complain of all his wants, and prostrate himself at his feet, when any thing oppresses, and is grievous to or disturbs him. In which respects, whenever we address ourselves to prayer, a bare utterance of it ought not to be esteemed sufficient, but we must open the real feeling perplexities and necessities of our soul, and expostulate for

E 2

such

such time with our heavenly FATHER, till we obtain his ear and consent to our petitions. Where, to this “continuance in prayer, we are to *watch* * also in the same with thanksgiving :” That as soon as help is afforded us from God, we with overflowing hearts may shew forth his praise. Whoever directs his feet in this path shall have this grace given to see and enjoy still more and more of HIS salvation†. He will in this school likewise get instructed, that it is not at all seasons and occasions necessary we should make use of vocal, verbal prayer, but that the Almighty may be called upon, and his compassions as effectually moved towards us, by mental groans, and silent aspirations; for “*the LORD hears the desire*

* Colos. iv. 2. This affords an excellent direction; implying the diligent observation of what passes at any time in our hearts, of doubt or temptation, as well as caution, direction, assistance, or comfort; that we may be instructed, and furnished with proper matter, what to make our petitions *against*, or thanksgivings *for*;—in such things as we find to be our special difficulties, or ordinary deliverances and helps.

† *Psal.* l. 23. “Who so offereth praise glorifieth me, and to him that ordereth his conversation [*Heb. disposeth his way*] aright, will I shew the salvation of God.”

Sect. 9. *Knowledge of JESUS CHRIST.* 101

desire of the humble, he prepares their heart, and will cause his ear to hear.*" This is to "pray without ceasing†", if we continually set ourselves as in the divine presence, with such a desire of spirit, and endeavour to make it ascend to *him* perpetually; which preserves it from committing numberless offences, brings it into a nigher, *enjoyed* union with him, and carries it onward into, still farther and greater, light and power.

From all which it will be manifest, that a tranquillity as here represented can never prove a cause in seducing any to become weary, slothful and negligent in the endeavours and care of a christian life; if connected with a right improvement of the supplies of grace; and they use diligence, by a sincere faith, to penetrate and get deeply rooted *into* CHRIST. It does not require a little combating, to turn away our views from the observation of guilt and misery, when the arrows of divine wrath are infixed and fastened in the soul; whereas in a secure person is implanted a natural depraved tendency to lull the conscience, and scarcely admit

E 3

for

* Psal. x. 17.

† 1 Thes. v. 17.

for a moment the horrou and fear of infernal punishment. Betwixt these extremes, in a middle-way, is placed then this tranquillity—between a secure and careless person who does nothing; and a legal one that is for ever setting about all he does in his own strength. ~~————~~

THE
F I F T H P A R T,
OR,
PRACTICAL DIRECTION.

X. Patient *Waiting*, a THIRD *Remedy* against legal fears. How this is to be exercised towards GOD. XI. The farther use of *Patience* as a *Remedy*; as it is to be exercised towards *ourselves*.

SECTION X.

Patient Waiting, a THIRD Remedy against legal fears. How this is to be exercised towards GOD.

v. 5.

Yet, if more earnest plaints to raise,
Awhile his succours HE delays ;
Tho' his kind hand thou can'st not feel,
The smart let lenient *Patience* heal.

*A durable
Patience.* A THIRD and next assistance
comes now to be shewn,
to the attaining an evangelical life and tem-
per,

per, in our stated walk with God; and that is, a lasting persevering *Patience*. Which has a double use: partly as it has respect to HIM, and partly as it respects ourselves, with reference to our errors and failings.

To God. With respect to God, it shews itself in *waiting*, while tried with delays of his fatherly assistance. In which time that we are in these fights and struggles, it is a certain, assured sign we shall obtain faith, and lively power in our endeavours of submissive obedience; if, when he seems to have left us destitute of help, we are kept in a *waiting, patient*, expectation of his succours and deliverance. In times of conflict like this, before we come to have the mind well rooted in grace, we must expect to meet with a variety of changes and vicissitudes.

Causes and occasions of Patience. One while we have delightful sensible feelings of EMMA-NUEL's presence, filling us with abundant sweetest consolation; and perceive the efficacy there is in it, of breaking and weakning the power of sin.

At another time he withdraws, and suffers us to be left without his former gracious

cious manifestations, by which we are plunged again into much harder contests.—Then the Law—then Guilt, set on to distress, to irritate and stir us by fresh assaults.

Now nothing is more seasonably useful here, than to wait on God, for a new supply of strength. And it is no less necessary, too, we prescribe a patient enduring of these trials, to ourselves, than it is for God, in his own wisdom, to see the necessity of deferring our deliverance. We get nothing by impatience, towards the obtaining our release, but contrarily make the conflict and calamity return, doubly more heavy. By this very means we cast the thoughts into deep disquietude, waste and enfeeble the strength we have already got, and abandon the refuge we have in a peaceable tranquillity; yea, hinder God's working, and induce us to go back again for relief, from these, to our own works; that breed the cause of many distempers, and severe disturbances afterwards, and compel us into a necessity to begin our course, all as if it were afresh.

Divine delays produce Patience.

It is certain, on the other hand, God will infallibly send us relief, if we will be content to wait the mercy, and has

given his most holy solemn promise of his audience of our prayers *; but has his sufficient, weighty reasons why he does not vouchsafe his help, in that precise time (or, *perhaps*, way) it is sought by us. Patience in this is the necessary grace to lead us by those glorious ways appointed in his wonderful wisdom. These are not taught us by prosperity, while the sun of divine grace and favours is sensibly and perpetually shining; but adversity, and most of all, some inward cross and temptations, are the things that produce *Patience* †. The perverse, natural stubbornness of our wills are broke, and made weak, and subdued by these, to an acquiescence in the paternal WILL OF GOD; made yielding and indifferent to the obtaining what is either of a temporal or spiritual kind; satisfied with the *almighty* government and providence, as best and most acceptable, whether it appoints to us joys or sorrows. This must be learned in every conflict faith sustains, that we may not be thrown into amazement

* *Matth. vii. 7.* "Ask and it *shall* be given you; seek and ye *shall* find; knock, and it *shall* be opened unto you."

† *Rom. v. 3.* "We glory in *tribulation* also; knowing that *tribulation* worketh *patience*."

mazement and disturbances, in seasons of temptation; since there is no course the ALMIGHTY takes, more frequently than this, with his children. If in these times we can “possess our souls in patience*,” and closely adhere to him without seeking to any false succours and reliefs, our trial will be made easy and tolerable. The light of heavenly grace will once more have an ascendancy and revival in the soul, and put an end to its affliction.

And faith. Another reason why God acts by this manner is, to establish hereby our *Faith*; for without faith no settled confirmed strength or comfort is to be expected, or enjoyment had of the rich blessings of grace in CHRIST. On which account God, by these hidings of his face, and delay of his assistance, is pleased to bring the soul on so firmly to believe, as to be hence instructed to look in expectation for HIM, when it finds itself constrained to live without any perception of divine love, and seems quite deprived of his favour and succour. A double portion of which is after given, for the short space in which it was in the want hereof, under these trials. Without the constant habit

* Luke xxi. 19,

of faith, it would not be in a capacity of knowing how to make the use and have a right enjoyment, of the freely offered blessings of salvation; and the intervening notices of grace it the mean time receives: as an infant while sick can get no strength nor refreshment from the full breast of the mother, or the most delicious meats. He, on the contrary, who has faith in exercise, is able to draw joy from his sorrow, and comfort from his temptations; in a firm persuasion he has, they can take nothing from him *, but he shall obtain a more glorious issue hereby. Whosoever therefore waits in such a patient dependance of receiving gracious help, shall have a confirmation of the truth of what Isaiah writes, “They that wait upon the LORD shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint †.”

* *Job. xi. 40.*——“Said I not unto thee that, if thou wouldest believe, thou shouldest see the glory of God?”

† *Isai. xl. 31.*

SECTION XI.

The farther use of Patience as a remedy ; as it is to be exercised towards ourselves.

Or if corruption's strength prevail,
And oft' thy pilgrim-footsteps fail ;
Lift, for *His* grace, thy louder cries:
So, shalt thou, cleans'd and stronger, rise.

Patience towards ourselves. **T**HE farther use we are to make of patience, is in the exercise of it *towards ourselves* ; which, though equally as necessary, is not always, in some particular circumstances, so easy to be practised as may at first be imagined.

X There are two ways Satan has of finding admittance to a man's destruction : If he finds any is living careless and secure, then he endeavours, by false and deceitful comforts, to strengthen and confirm him in that pernicious course ; persuading him to look on heretical errors and reigning sins as small and light infirmities ; extolling the mean while in such magnificent terms the divine grace, as if CHRIST was " the minister of sin,"* and was possible of par-

* Galat. ii. 17.

participating with his impenitency and wickedness. The infernal enemy finds his advantage over one of such principles, in that he is left without any certain rule to judge he is converted, and his heart changed; nay, he even dares to defame this wholesome wise order God has settled, with the name of heresy and deception, and the real seduction and perdition of souls.

On the other hand, in one whose conscience is awakened with a concern to be sensibly acquainted with his sin and misery, and is brought to conscious apprehensions of God's punishing justice, the tempter uses a different fallacy, and inverts his method, representing his sins so exceedingly magnified, as by far to surpass even CHRIST's infinite merits; and deters him by this in his first setting out in repentance, or certainly withholds him from believing, and keeps him held in legal entanglement and a state of works, undertaken in his own meer natural strength. These assaults of the evil one are too much experienced by troubled minds under disturbance by the law*; every infirmity
is

* *This case is finely represented and enlivened by a prelate of the most admired elegance and orthodoxy:*
the

Sect. II. *Knowledge of JESUS CHRIST.* III

is represented by them as deadly sins; and if slips and sudden mistakes in conduct surprize and overtake them, there wants but a little to the persuasion they have utterly lost all favour with God, that it is not possible they should attain to any true and lasting strength in christianity. By this the adversary studies to obtain his purpose, which is to deter them from the resolution of carrying on the conflict, and,
in

the pious ornament and honour of our church; as here follows. “ My bosom, O Lord, is a *Rebekah’s* womb, there are twins striving within it, a *Jacob* and an *Esau*; the old man and the new. While I was in the barren state of my unregeneration, all was quiet within me; now, this strife is both troublesome and painful; so as nature is ready to say, *if it be so, why am I thus?* But withal, O my God, I bless thee for this happy unquietness; for I know there is just cause of comfort in these inward strugglings. My soul is now not unfruitful, and is conceived of a holy seed which wrestles with my natural corruptions. And if my *Esau* have got the start in the priority of time, yet my *Jacob* shall follow him *hard at the heel*, and happily supplant him. And though I must nourish them both as mine, yet I can, through thy grace, imitate thy choice, and say with thee, *Jacob have I loved, and Esau have I hated.* Blessed God! make thou that word of thine good in me, *that the elder shall serve the younger.*”

Excellent Bishop Hall’s Devout Breathings,
Meditat. xxxiii. p. 217.

in despair, deliver themselves up wholly to his power. Now this is the place, and this the time for the man to exercise patience both towards himself and his vices, and be well aware he cast not away the little faith and fortitude that remains.

In what it consists. This patience *towards ourselves* consists not in estimating our offences and guilt to be of little moment; nor in the ceasing to resist them, and beginning to live after a careless and negligent manner; but ought to be only taken up as our preservative from a contrary mistake of yielding to a despair of the power and grace of God: in using which, it will be very necessary to attend to the following cautions.

1. That we give not way to a moroseness of spirit, in our inclination of getting freed from the remainder of faults and sinful defects, that may feel grievous to us; and in this are to be taken in the place of *our cross*; until such time as the great and good God has ordained, the happy hour shall arrive determined for the bringing us into the joyful liberty of his children.

2. That

2. That we do not grow into a weariness of these conflicts through impatience, nor aspire to the gaining this filial liberty by exertion of our own works and strength. For it is a most dangerous (no less than vain) thing to have an inclination to get delivered of a burdened conscience by any other way than CHRIST and a lively faith; and seduces us back again into the evil of becoming careless and secure.

3. That we should not too much afflict and torment ourselves in dwelling upon the sight of our imperfections, as if this had the power of exciting faith, and it was not necessary for receiving it to have our entire dependance upon grace. And indeed in this last it is the stress of our ability principally lies, in which we get raised from impatience and all painful sollicitudes to a state of true *patience towards ourselves*. For whoever, in the midst of greatest difficulties, is enabled to give himself up to the grace of God, finds in the very act his mind possessed of sereneest, sweetest peace.

*Objections
and impe-
diments.*

But there are two strong objections which conscience has a mighty power of setting with

with terror upon the mind, at the time it is distressed and uneasy with the sense of sin, and wishing enlargement for the delivering itself up to free grace. The first is, that he judges himself to have offended, oftener than he really does; and thinks he is unable to determine properly either as to the number or bounds of his failings. If after a day spent not without doing many things that are amiss, he sets upon the fresh resolves of amendment in the next; and to keep a more cautious eye upon his actions, he is notwithstanding constrained frequently to find the following day much more grievously and unhappily passed, and his failings to be more multiplied and heinous than in *that* before. This goes near depriving him of all his patience and resolution in bearing with himself against his infirmities, from striving in a proper manner with them, and waiting his help and deliverance from God.

His other objection is from natural infidelity. Because by his own fault it is he has fallen into this state of misery, and from hence continues to transgress, he gathers food from this for nourishing incredulity and distrust of God: rendering

Sect. 11. *Knowledge of JESUS CHRIST.* 115

ing himself hereby more weak, and burdening his conscience with heavier inquietude.

*The remedy
of this.*

Against these two impediments to faith, there is no safer relief than for souls that are serious in their desires of obtaining righteousness and strength in CHRIST THE SAVIOUR, to cast themselves entirely and totally into the abyss of boundless grace: for it is most certainly true what the scripture testifies, that there are no limits set to the free grace of God *, or the ready passage to it of the penitent sinner: but all is *given*, without a higher, or (properly) *any*, condition. † Wherefore he ought to *accept it*, without any objection, exception, or conditionality, whatever his unbelief would suggest; and be thoroughly persuaded there can be no degree or kind of guilt in him, so great or offensive, as to withhold from him, or withdraw, these regards of love. When our blessed LORD required Peter's pardoning his brother seventy times seven every

* Are thy sins *many*? HE has pardons, more.
HIS MERCY!—is a *Sea* without a shore.

† Isai. lxi. 1, 2, 3. Matth. xi. 28. Rom. v. 20.

every day, * it is most certain GOD THE GRACIOUS FATHER will forgive innumerable sins and infirmities of his children. He has made a comparison of this kind, where after it is said (v. 7.†) “*Our God will abundantly [Heb. multiply to] pardon,*” he demonstrates this in the following verses (8, 9,) “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts”—in which expressions, assuredly, a solid foundation is laid of great degrees, and infinitely multiplied instances of divine pardon.

*True heart-
edness what.*

Whatever makes a part of fidelity and uprightness, doubtless is necessarily required in the children of God; whereby the soul becomes enabled to acquire more and still more of good, as on the contrary side, the highest advantages may be impaired, nay, a possibility even to be lost, by our unfaithfulness and unbelief. But we must
first

* Matth. xviii. 21, 22.

† Isai. lv.

Sect. II. *Knowledge of* JESUS CHRIST. 117

first understand what it is to be truly faithful in our profession we make of christianity: for it discovers and approves itself in several instances. There is a faithfulness, to be made appear in our confession of sin; by which being influenced and directed we are not under the inclination, wickedly and willingly, to palliate and excuse any lust and guilt, much less to retain it.

There is a fidelity and integrity in the same manner, of heart, in the great business and concern likewise of believing: that we keep a firm and constant hold immoveably on CHRIST. A faithfulness also in sanctification, and, in the last place, in the calamities we pass through, and in all our serious and earnest conflicts.

Such that desire therefore to draw nigh to GOD and in sincerity serve him, yet have not, hitherto, by the law been able to obtain strength sufficient for that purpose, ought not at first to aspire at attaining such fidelity of sanctification, till in a way of contending they have learned to gain the victory of faith; on which account it is necessary for them at the present, to evidence the whole of their

their fidelity, by the act and reality of their *believing* alone; that one, in these verses, has very happily expressed.

The faster hold my faith on JESUS takes,
His brighter glory on my spirit breaks;
If then to heaven I lift exulting hands,
Love's strongest flame my raptur'd soul expands;
THEE LORD! she loves—and would with zeal
forego
A thousand worlds, love, dear as thine, to know.

*Je treuer ich dich in dem glauben halte,
Je klärer wird dein licht verklärt.
Und wenn ich denn die frohen hände falte,
Die seel der liebe kraft erfährt.
Dann hüpfet sie in liebestrieb,
Und hat dich, HERR, inbrünstig lieb,
Und gäbe dir wol tausend welten,
Die treue liebe zu vergelten.*

Quo majore fide mea mens te, CHRISTE, prendit,
Lucis eo major flamma fit ipsa tuæ.
Et si tunc lætas ad cœlum complico palmas,
Mens validas vires sentit amoris ovans.
Ardenter redamat te, JESU, sponteque mille
Mundos, pro fido ferret amore tuo.

Sect. II. Knowledge of JESUS CHRIST. 119.

*Fidelity de-
scribed.*

It is on this fidelity, this truth, and integrity of faith, our fidelity (or faithful walking) in sanctification, and under trials, chiefly, and as a consequence of it depends. And often it is found, in after experience, that they who have had thoughts, they have been least possessed of this, God has shewn he has accounted more really such in his sight, than others that have entertained high opinion of themselves, and their own faithfulness. Them that plough deep in the discovery of sin, have attained to a tenderness of conscience, nor can easily commit those evils with any of that quiet indifference of mind, that others look upon to be mere infirmities, and of little account. They set before them the polluted condition all sinners are in, whether greater or less, and think it as mete to accuse themselves of every, even smallest offence, as if they really thought they were the most unbelieving wretches upon earth. This tenderness argues a good state, and is the way to an *evangelical* one; with this caution taken not to disturb and confound the order God has settled; by a too forward *will*, in seeking proofs of fidelity in loving and suffering, before there has been learned in the combats of faith, to embrace
and

and have sure hold of the LORD JESUS, by *sincerely believing*.

We should, in the last place, carefully and well observe this also ; that as it is with respect to other sins and infirmities of GOD's children, which, as numberless, so always will occur and intervene ; in like manner, it happens with their faithfulness ; that becomes sometimes remiss, and gets intermingled with negligence and sloth : as it does not, at all seasons, lie alike open to the influences of the REDEEMER's grace, nor is the strength he has conferred, laid up with that sufficient care to an increase of holiness and good works, which are the fruits of righteousness. Their strength besides gets weakened, and they meet a relapse ; it may be, into some spiritual malady, new and unknown to their experience before : that should carefully be looked to and avoided.

But if this should happen, it is not advisable we lie groveling in the dust ; and by lamenting and complaining, render our unbelief more obstinate. But this and all other offences must be blotted out, and expiated in the LAMB's pure, precious blood. And then, it is requisite to continue his
course

course with much greater earnestness, and get a comforting certainty of the reward ensured us upon contending. ✕

Declensions from grace. Absolutely voluntary and malicious departures indeed, from our MAKER, when after actual repentance, any one returns to the vanities and sinful delights of the world, are it must be owned, most dangerous things*.

Yet, if even in this manner, any one has revolted and backslidden, and, after taking a serious resolution of returning to God again, is under a vehement grief upon his fall, and tossed forward and backward through the power of unbelief: God has most certainly wise reasons in suffering such a one to feel how severe sorrows and obduracy, his lapses and defections have brought upon him; but he by no means ought, for these considerations, to despair of divine mercy†, but rather should remember that his

* Often treading hardens the path.

Bp. Hall's *Remed. of Profan.* p. 178.

† *In cases*, wherein God allows no mercy to be shewed by *man*, yet he will take liberty to shew mercy *himself*.—There is no prescription [of person, fin,

his SAVIOUR “has received gifts for men, even for the rebellious *.” For which purposes the examples of *David*, and of others, are so remarkably set out in scripture. From whence we see a lively FAITH IN CHRIST, and a complete resignation of ourselves to God, and his infinite grace, amends and fully sets to rights every thing, —even our very offences.

sin, or time] that can bind God. Invincible mercy will never be conquered. If CHRIST be the physician, it is no matter of how long continuance the disease be. He is good at *all kinds*, &c. and will not endure the reproach of disability to cure *any*. Some diseases are the reproach of other physicians, as being above their skill to help; but no conceit more dangerous, when we are to deal with CHRIST.

Dr. Sibb's *Soul's Conflict*, p. 329, and 325.

* I sa. lxxviii. 18.

T H E
S I X T H P A R T,
O R,
P R A C T I C A L D I R E C T I O N.

XII. Seasons of Temptation. A night of spiritual darkness and desertion. These described. XIII. A simply-sincere, and steadfast FAITH, the only remedy in this trial. XIV. The advantage, and unavoidable success of the above method, farther confirmed and exemplified: closing with the mystery of the kingdom of the *Cross*.

S E C T I O N X I I.

Seasons of Temptation. A night of spiritual darkness and desertion. These described.

v. 6.

If, haply, still thy mental shade
Deep as the midnight-gloom be made,
On the sure, faithful *Arm-Divine*,
Firm let thy fast'ning *Trust* recline.

*Faith's
combats
and trials.* A FOURTH support is here
administered for exercising
and keeping up the evange-
lical life; and this lies in coming to the
right knowledge how to engage in the *good
fight*

fight of faith, under more difficult sharp encounters and assaults.

Dark temptations, especially desertions.

The night and darkness here complained of, is when GOD withdraws his light from the soul, and leaves it without any refreshing sights of his countenance and favour : all appearances of it that were once so full of love and sweetness, are passed away, are vanished from it. And EMMANUEL's visits will neither be vouchsafed us, or retained.—Then a “ *Horror of great Darkness* *” seizes upon the mind ; the spirit, as if veiled in clouds and mists, sits louring in the looks, and sad ; refusing to cleave to any promise of the sacred word, or suffering itself to admit of any comfort or delight. God rather is become a terror, and to the appearance and eye of sense seems, wholly to be armed with cruelty. Sin's in-felt power, and mountains of almighty wrath, cast down and overwhelm the peaceful rest of conscience, and all that sweetness, and quiet, holy repose it once enjoyed. And though the poor believer labours hard to cast the weight of all his burden upon CHRIST, by fresh repeated acts of faith, as was his way, before he grew thus visited ; it will not rest there.—

After

* Gen. xv. 12.

SECT. 12. *Knowledge of JESUS CHRIST.* 125

After a small short interval—a few hours—perhaps, moments—his load returns with heavier pressures and violence, rendering even his inmost soul. The least and

Views of smallest sin of infirmity, that
sin. in times of former serener thoughts scarcely cost him much or long reflection, or he could presently and easily appease and compose, drink up as thorns and darts, his spirits; and pain and gall him like a cumberous yoke. If the heat of these temptations continue, they leave the soul so dry, and empty, it perceives in itself no faith, no love, nor any thing almost, in its apprehensions, that is good or right, but has only the views of its deplorable impotency and deep corruptions, continually presenting them-

Disquiet of selves before it. All joy,
mind. tranquillity, and peace, it heretofore happily possessed, is utterly departed; or changed into a sadness miserably afflictive. The lips are closed, and talk no longer of the great and glorious things of God, *what*, in times past, “HE has done for his soul *.” Exultations are exchanged for heavy dolorous complaints: and the oftener past seasons and enjoyments had with God, return

F 3 upon

* Psal. lxi. 16.

upon the memory, they only augment and embitter more the sense of their loss. Let a man then apply and exhaust all the strength he has in these trials, he emerges and comes not out of them by any of these attempts, but is surrounded and (as it were) walled in. And so long as it is the SOVEREIGN WILL, he should be there enclosed, it is his duty to suffer, submit to, and endure whatever is allotted him, in HIS all-graciously wise appointment*. Nay, matters arrive sometimes to that extremity, as to be far worse, and the affliction is increased; while the strength in proportion is more diminished; and may come to such a pass, that the soul knows not where next to tread, nor can discern a mark; no, nor the least trace of any step, where it may set its foot, in order to arrive at any help and peace; and thinks if that miserable deserted state was to continue, but one day longer, all must be at an end, and it would be verily plunged into hell itself. Notwithstanding, it may happen that it may be forced to combat long, with that daily fear and trembling despondency†. Cases of this

* “*Hast thou broke prison, (are, I think, Mr. Bolton’s words) or did GOD let thee out?—If thou hast, assuredly thou must IN again.*”—Right Way of comf. afflic. Consc.

† Matth. xv. 21, & seq. &c.

SECT. 12. *Knowledge of JESUS CHRIST.* 127

this kind are every where described; in *Job*;—in the *Psalms*;—the writings of the Prophets—and St. Paul. Which state is the most forlorn and deplorable, and hardest of all to bear, when the thoughts strive and militate, even against GOD HIMSELF *, as with an enemy cruelly armed, and oppose

* Black hour of terrors ! when th' assaulted thoughts
With *Satan* conflict ; and his *fiery shafts*
CHRIST's trembling soldier roil, in hell-bred fray.
By suff'ring *Patience*—by *Belief's* try'd shield
Best warded, and the might of conqu'ring *Pray'r* :
Sharp warfare ! to my faith severely known.

Sunday Thoughts, P. II. page 92, 2d Edit.

'Tis *Satan* prints them there—I know
The hand conceal'd, the subtle foe :
Unseen he mingles with my breath,
And whispers—*ah !*—the words of death !
Save me, dear GOD ! dear Father, save !
See how they make thy child their slave.
In mine, thine own dishonour see ;
For, thro' these wounds they strike at THEE.

Save me, dear GOD, to thee I fly,
My panting soul they tear ;
Or let me—at thy footstool die,
For there is MERCY there !

See these well represented, with their reliefs in Dr. *Horneck's crucif. Jes.* p. 214-15. *Luther* much complains of these buffetings, which he calls *colaphum Satanæ*. And our good and great Divine, the excellent Mr. *Rob. Bolton*—that he names (*Clarke's Lives*, p. 490) “ *Horribilia de deo, terribilia de fide* :” that, when hated and resisted, may be

pose him with impatience, resentment, enmity, nay, and (*what is like*) reproach itself; and this, at the same time, that the mind is groaning and struggling with its hard condition.

SECTION XIII.

*A simply-sincere and steadfast Faith, the only
Remedy in this trial.*

The gentlest SIRE, the best of friends,
To thee nor loss, nor harm intends;
Tho' tost on the most boist'rous main,
No wreck thy vessel shall sustain.

*Ways,
wherein
God is
silent in
tempta-
tions.*

THE manner in which
the great and blessed
God conducts himself, with
respect to persons in these
most afflicted circumstances,
we

Satan's sins, but not ours. The words of an able minister to a fellow ecclesiastic under these temptations, are as observable, as, they were found, true: "Act faith in CHRIST, *persist* in every duty—pray, preach—&c. And these troublesome thoughts, as they intruded without your invitation, so will they be gone without your observance; and you will as much wonder how you came to be freed, as you are now astonished and terrified by them."

we may plainly perceive by what we learn from our SAVIOUR's proceeding with the woman of CANAAN in the recital of her history *. Our Lord, while she related her melancholy distress, with a great deal of importunity and vehemency, at the beginning, was "wholly silent †." The same method the ALMIGHTY takes in a time of spiritual night and darkness, and the storms and tempests of desertion affright and shake us. The mind is not able and permitted to have a perception of his presence with us, it tastes not any return of comfort; although many prayers are addressed to HIM, there are no sensible answers received. If the calamity and grievance is opened and spread before him, he (to apprehension) hears not. Whatever much striving and labour is used, it seems all to be done and attempted in vain; no ease, no help or deliverance is felt. Nor does HE suffer himself to be found in his word—After repeated reading and meditating over the most divine truths, the mind remains as thirsty and destitute of all consolation as ever. The most signal cordial promises are,

F 5

to

* Matth. xv. 21, & seq.

† v. 23.

to a soul thus shut up, but as sealed riddles; and that I may sum up all, God seems to have totally departed, to have abandoned and gone out of his former habitation and temple; to be like one fallen into a deep sleep, nay—even (as in a manner) dead. It was from the hidings of his face in such a way that those bitter complaints of David * were excited. “Will the LORD cast off for ever, and will he be favourable no more?”—“Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? *Selah* †.” It is sure for kindest and best ends God sometimes

Shews, may appear to have become
hard to- more unrelenting to these
wards us. complaints; as our LORD
called the *Canaanite-woman*, when she
urgently supplicated him, “a dog ‡,” un-
worthy of his regard or help. And in
a like sort the ALMIGHTY acts with a
troubled soul, while in his dealings, to an
eye

* Psalm lxxvii. 7, 8, 9. *The title is, A psalm of Asaph.*

† That word (*in the close of this and several places of the Psalms*) means, ponder upon, think on it again. And should be attended and, *so*, marked, where ever it occurs.

‡ *Matth. xv. 26.*

Sect. 13. *Knowledge of JESUS CHRIST.* 131

eye of sense, he shews as if he was become still more formidable, terrible, and almost inexorable, and as if he were preparing not to succour, but to destroy,—not to rescue, but to bring to death, nay, to sink into eternal punishment and ruin. From hence proceed such cries, “I am counted with them that go down into the pit, I am as a man that hath no strength—Thy wrath lieth hard upon me, and I am afflicted with all thy waves. *Selah.*—I am shut up, and I cannot come forth—Thy fierce wrath goeth over me, thy terrors have cut me off*.” But how much soever it may be the case, *this* remains a certain truth;

The gentlest SIRE, the best of friends,
To thee nor loss, nor harm intends;
Tho’ tost on the most boist’rous main,
No wreck thy vessel shall sustain.

The compassionately DIVINE BEING has certainly a most gracious wise intention in proceeding by these methods. He is wonderful in his decrees † and the conducting of his dispensations, that human

F 6 sense

* *Psalms* lxxxviii. 4, 7, 8, 16.

† *Isai.* xxviii. 29. “This also cometh from the LORD OF HOSTS, which is wonderful in counsel and excellent in working.”

sense and wisdom may be baffled, stumbled and displeased hereby. But he makes them to conclude and terminate in a salutary, prosperous issue ; that no one better understands than he who has experimentally passed through these labyrinths, and patiently expected their end.

Add besides, that although the burden seems the most intolerable, God doth not lay it on more heavily than his creature's strength can bear ; nor ever suffers it to increase beyond what he can sustain. Yea more, when he sends calamities and temptations, he has ordained already their event ; that no one shall be permitted to happen to any of his children further, than helps and deliverances shall be as sure to be obtained. * For all which reasons there is no better course in such a state of things than a fixed trust ; and whole, entire STRIFE OF FAITH—(in other words,) simply, and *in integrity*, TO BELIEVE.

* 1 Cor. x. 13. “ There hath no temptation taken you, but such as is common to man : but God is faithful, who will not suffer you to be tempted above *that ye are able* ; but will, *with the temptation*, also make a way to escape, that ye may be *able to bear it*.”

SECTION XIV.

The advantage and unavoidable success of the above conduct, farther confirmed, and exemplified; closing, with the mystery of the kingdom of the cross.

Should there remain of rescuing grace
No glimpse, no footstep left to trace;
Hear thy LORD's voice! 'tis JESU's will,
"BELIEVE!" thou poor dark pilgrim, still.

THE *faith* that must sustain and deliver the *christian* in such a fight of hard temptation, is not of a weak and feeble child's that is willing to comprehend nothing, that doth not come within the compass of his sight and feeling, and so will neither expect or trust any thing beyond what his senses discern. But in these trials, it is proper when there are none of these perceptions of sense, to rely on the succours and assistance of grace. He who has learned nothing besides in this sacred school than a resolute *persisting* to BELIEVE, when sight has not one object;—that has come to the understanding of this truth, and is desirous to make the proper practice and experiment; such a one is
3 pro-

pronounced by CHRIST, to be unquestionably, before others, blessed; in those words, "blessed are they that have not seen and yet have believed *." Yea it is necessary in a case of trial like this, to believe against sense, that faith may apprehend and take firm hold of CHRIST, of heaven and blessedness, when nothing besides hell only, death and sin and Satan, is stirring in the conscience. *Paul* knew this happy art, and comprehended well the practising of it, when he wrote, "by honour and dishonour; by evil report and good report; as deceivers and yet true,—as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed,—as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things †." And again,—“Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for CHRIST’s sake: for when I am weak, *then* am I strong ‡:” which is, to say in little; “If I will consider, *only* by what I see and feel, I at present labour, outwardly, with affliction; and am filled, inwardly,

* John xx. 29.

† 2 Cor. vi. 8, 9, 10.

‡ 2 Cor. xii. 10.

Sect. 14. *Knowledge of* JESUS CHRIST. 135

wardly, with torment, grief, reproach, weakness, distress, adversity, pain and death. But by faith, I am assisted to behold things invisible; all which I surely possess in CHRIST: and obtain consolation, joy, safe-guard, courage, honour, glory, salvation, and eternal life; and this gives a valour and a strength to my mind, that I find to be insuperable and invincible.”

The grace of faith. On this doctrine of faith, and different degrees of it, St. *John* has founded the several ages and growths in the conditions of believers, concerning which he writes *: on purpose for those that would advance and increase in this grace, to endeavour to grow strong herein.

State of little children in faith. To the *little children* he writes, that “*their sins are forgiven them* †;” for this is of utmost moment of all unto them; for if they are in want of a persuasion of divine love, they think the whole is lost; heaven and happiness for ever shut from them, and themselves deserted and empty of all grace.

* 1 Ep. *John* ii. 12, 13, 14. † v. 12.

grace. Therefore the apostle adds, *ye have known the FATHER* * : because from the honey and milk,—the sweetness and nourishment of that paternal relation, they fetch in all their solace and delight. But they have not the mean time been rightly, experimentally acquainted with the nature and character of their spiritual adversary; so that if from this quarter he in the least begins his attack, and to wage new war by any of his temptations, they are so much affrighted, that all enjoyment of former perceived love, and consolations from the FATHER, are obliterated, and as it were forgotten.

Young men. On the other side, they who are the *young men*, have overcome the wicked-one †. They have learned this knowledge; when in temptations, God hides his face and they have been assaulted and harrassed from the curses of the law, and the suggestions, and threatnings of the *evil* spirit, they have fled to the divine promises for relief, laid hold of them *by faith*; unacquainted (even) as they were, with the reasons of their

* v. 13.

† v. 14.

Sect. 14. Knowledge of JESUS CHRIST. 137

their trials and causes of divine desertion, and by making use of that *alone invincible shield*, have brought under the enemy; learned to *give no place to him* or his terrors, and by BELIEVING, to quench all his fiery darts in the REDEEMER's blood. In the going through which encounter, they have gained the experience not to lend an ear to the seducing adversary, in drawing and enticing them into worldly vanities, or the insinuations of sensual liberty, and carnal security. Which would prove so much a means of weakening their faith, that no comfort, nor promise of scripture, would have power to take possession and gain root in the soul. Therefore, "these are strong, and the word of God abideth in them," by which they turn not to the right-hand or the left, out of this safe and holy way.

Fathers. But the fathers, they "*that have known him that is from the beginning* *;" namely, in frequent exercises and deep-tried experience: that for a long time, and a course of many difficult temptations, day after day, have not-

notwithstanding been enabled to abide with HIM: these, after every such trial has been over, have had strongest, even equivalent to, palpable evidence, that under the cross, the ALMIGHTY hath not changed; nor altered his mind to them, but continued the same, he used to appear in their brighter seasons, with no less peculiar love and faithfulness. Yea is the very same that was the God of Abraham, Isaac, and Jacob, and at this very day, as able to lead and conduct them that are his, equally as safely, rightly and gloriously. With this persuasion they have been accustomed, indifferently to accept of sorrow and joy, light and darkness, so they may be but assisted patiently to acquiesce in his blessed will and government; assured he can be no otherways than propitiously inclined, and that all things work out together, and prepare the way to a resplendant crown. Satisfied the time will certainly come, when they shall reap a joyful harvest after all their sufferings: from which cause *they believe*; although they may be without any present perception, or be favoured with the immediate sense or views of any thing. They have crucified, and given to death all self-will, and are made perfectly content,

Sect. 14. *Knowledge of* JESUS CHRIST. 139

tent, by surrendering all up into the faithful hands, and *will*, and providence of GOD.

*How to
grow in
faith.*

Now if we would, as is very fit, make a progress and increase in faith, we must endeavour above all to get an understanding, and insight into the mystery of the kingdom, of the REDEEMER'S cross; a knowledge that will be of infinite benefit. This, in the eyes of the naturally carnal, and ungodly, is altogether *foolishness* *: and even with the children of GOD, many occasions happen herein, that their reason is not sufficient to apprehend, and they know not how to reconcile, with their former experiences, or the inspired word.

It is upon this account, we should be diligently careful to get firmly grounded in the following truths, and to attain lively experience and right convictions of them.

The MYSTERY of
The KINGDOM of the CROSS.

I. With-

* 1 Cor. i. 18. *For the preaching of the cross is to them that perish foolishness, but unto us that are saved, it is the power of GOD.*

1. Without a cross, and affliction, no man has a possibility to be, or can continue a real *christian* *.

2. The advantage and blessing of affliction are so great we ought to esteem ourselves unworthy thereof; and if the ALMIGHTY thinks us deserving of it, we ought abundantly to rejoice and praise him.

3. Inward temptations and trials of *faith*, although affecting us with heavy and harder pressure than outward troubles, are of much greater benefit; in amending, purifying and preparing us for a higher, unseen and exalted state of glory.

4. *That* cross, that *self* and our own nature chuseth, is not *that*, of which God approves; but *such*, as assaults some darling pleasure, and directs the affliction from *that* quarter as shall be found most troublesome to us. For which causes it is a *true cross*, put on by HIMSELF.

5. These conflicting and adverse things, were it so they should continue until death,

* Luke xiv. 27. *Whosoever doth not bear his cross and come after me cannot be my disciple.*

death, have their respites, and intervals of happier hours; nay, as they increase, the believer's strength increaseth also. The *christian* for this reason should never give way to despair, "as if some strange thing had happened to him *:" nor can he truly assure himself of rest and perfect freedom from his warfare, till he can with his last breath pronounce, (*and then he shall*) "It is finished."

6. The *fatherly* mind of God, respecting his children, is immutable with relation either to their joy or sorrow, and no suspicion once should be entertained of him: whatever contrary conceptions we may have formed. Adversity is not therefore to be looked upon as any token of anger, but as a mark of kindest and most faithful, fullest love.

7. It is God alone that suffers, and appoints these things to befall HIS OWN, nor can their enemies take away so much as a single hair † without his permission. This will give great peace to the thoughts, if the eye is directed *singly* up to HIM, and to HIM ONLY; and not looking and placing our expectations upon other accidental and secondary causes.

8. We

* 1 *Per.* iv. 12.

† *Luke* xii. 7.

8. We must be brought to reckon upon in-dwelling sin as our very forest calamity and inveterate enemy : ever seeking secretly to learn some advantage against us for our destruction. For which reason we should employ all means, perseveringly and implacably, to hate it,—believing at the same time, *thy* God compassionates thy conflicting state, how sharply soever he may deal with a *flinty heart*. The whole of it is the mere effects of pity and of love; and ought to stir up to rejoicing, that deliverance is now near at hand.

9. Our unallowed, lamented wanderings and corruptions, even these do not provoke his anger, but he only chastens us for them, that we may be made more humble, as well as holy, prudent, and circumspect thereby.

10. The ways the ALMIGHTY SOVEREIGN uses in his dealings towards us are full of wonder; contrary to what man's reason prescribes, and should produce in us a *divine faith*, which is superior to all the powers of our reason and understanding. Therefore, when under any adversity, we make use of every prudent way

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way and measure; marvel not that the deliverance cannot be accomplished by those means, we thought best accommodated, and had studied, as most probable of any to effect it*.

11. Calamities, when they are heavy, increase by continuance and press sharper every day—yet when they are at their extremest height, and have reduced thy own foresight and ability even to nothing,—that thou plainly seest thou knowest nothing, canst do or effect nothing, then it is, the strength of temptation subsides and is spent,—then it is, a bright and a lively faith introduces thee, out of a bare and barren desert, into a paradise filled with every thing that can yield delight and refreshment.

12. In

* 2 Cor. x. 4, 5. “For the weapons of our warfare are not *carnal*, but mighty through God to the pulling down of strong holds,—casting down *imagination*” [the word is λογισμὸς; *reasonings*.] That great experienced man, Dr. Thomas Goodwin, has this excellent observation on the point, “*Carnal reason* is the most desperate enemy to *faith*, of all other principles in man. For, until faith is wrought, it is the most supreme principle; but then faith deposes, subjects it, often contradicts it, yea excludes it, as unskilful in its matters, from being of its counsel.”

Child of light, &c. p. 35.

12. In temptations, it is not always a victory to have them taken away. But if we can find that we have faith wrought in us, learn to acquiesce in the divine grace, and to make manifest in our weakness the power and strength of CHRIST; —then a constant and joyful *bearing of the cross*, is *noblest victory*.

13. Be taught by all these considerations, steadfastly to believe God leads us in all, by ways of his own counsel; wonderful indeed! but that will have an honourable, most glorious completion. More relating to this matter, of the *mystery of the cross*, may be gathered from instances of Saints recited in the scripture, but best by what any one has found pass in his own experience, if he has played the man: and moreover, has come off crowned with victory.

The conclusion manifestly is, that faith, when striving and under sharp exercise and trial, can never in the same time be joined with much sensible, joyful perception and feelings of comfort; for in this case the affliction would be absent, and consequently the weight and anxiety cease to be felt; which may be enough
to

Sect. 14. *Knowledge of* JESUS CHRIST. 145

to satisfy us, if from our faith, at sometimes, a sincere and ardent desire, only breaks forth of obtaining grace, accompanied with a general aversion against *all sin*, and a real, active conflict with it. And to all we add, a patient composedness, and quiet frame of spirit ; resting in faith, if so be we do but *barely believe* ; manfully persisting, not turning our backs upon the infernal enemy.—Such a faith, shall certainly bring with it a glorious victory.

T H E
S E V E N T H P A R T ,
O R
P R A C T I C A L D I R E C T I O N .

XV. The soul emerging and coming out of its spiritual NIGHT of darkness and legal distress. Its advantages, and felicity, hereupon, represented.

XVI. The enlarged views the *believer* obtains after dark temptations, of the reality of his *faith*; and encouragement from the rich fullness and provisions, in the COVENANT OF GRACE. XVII.

An excitement from hence, to a consideration of the privileges and blessedness, attending a believing *evangelical* state.

darkness and hath no light : let him trust upon the name of the LORD, and stay upon HIS GOD *” then—“ To the upright, there ariseth light in the darkness.†” —“ Light is sown for the righteous, and gladness for the upright in heart.‡” We have elsewhere shewn that by darkness, in the passage we are treating, is not meant the darkness and blindness of ignorance, nor of wickedness, but of temptation, and the hidings of God’s pleased face, as before explained. So on the contrary, by light, is generally implied the light and grace of *faith* : which entirely irradiates the whole soul. Happy in an especial manner is he, who is born of GOD ! In which state he enjoys the rich treasures of salvation, and rejoices in THE EXCELLENCY OF THE KNOWLEDGE OF JESUS CHRIST.

But

formed thee from the womb to be *his servant*, to bring Jacob again to him;” meaning, as REDEEMER. And in numerous other scripture-places where this *name of servant* is given to him.—There is a most excellent invaluable treatise on the text this note refers to, *entitled* A child of light walking in darkness.

* *Isai.* xi. 10. † *Psalms* cxii. 4. ‡ *Psalms* cxvii. 11.

Sect. 15. *Knowledge of* JESUS CHRIST. 149

The emerg- But how this light may
ing from a be said to *arise in* darkness
dark state. will be more plainly under-
stood by the following particulars; as,

First, darkness, or spiritual internal temptations, teaches us to set the much higher value upon light. He who travels in the dark, stumbles at every thing; and torments his thoughts with a number of careful perplexities. These are gall and offensiveness to his spirit—make him hate the world; and every business of the night, as uncomfortable—especially such as his—wherein he has no discernment but of sin; and tastes, with deepest sorrow, the bitter fruits, in his trembling conscience. On the other hand, this causes him to hunger and thirst, with the greater earnestness after God, and more ardently desire CHRIST, the *Sun of righteousness*; even as to be almost incessantly groaning out, “when shall I come and appear before GOD?*” It drives him in labouring and contending to get out of all the subtle snares and works of darkness, and to come to be a partaker in the divine
G 3 light,

* *Psalms* xlii. 2, 3.

light, and glorious resurrection and redemption of the LORD JESUS. He daily strives in prayer: and studies to attend closely on that "more sure (prophetic and apostolic) word shining in the dark recesses of his heart*." The most affectionate EMMANUEL in such a time as this, does not leave his mourning suppliant without witness from himself, but whispers to his soul in softest breathings; and ceases not to clear up his gospel to him by his SPIRIT, "till HIS righteousness goeth forth as brightness, and salvation as a lamp that burneth.†" By which it appears plain, that if darkness had not first preceded, light could not arise and succeed. And truly, it is the most beneficial way, and usual order the heavenly Father takes in these dispensations, with his children. The higher therefore any one arises, by these steps of *faith*; the more will he get confirmed, and walk without stumbling when in this season of darkness. As David experienced; "Though I walk through the shadow of death, I will fear no evil, for *thou* art with me; thy rod and

* 2 Pet. i. 19.† *I/sai.* lxii. 1.

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and thy staff * they comfort me. †"—And *Micah*, " Rejoice not against me, O mine enemy ; when I fall I shall arise, when I sit in darkness the LORD shall be a light unto me. †"

*Joy and
pleasure
of light
after dark-
ness.*
tages.

The benighted state, with this that more comfortably succeeds, bring to the believer two happy singular advan-

The FIRST is, that light is never more pleasantly grateful and joyful than at the
G 4 instant

* By *the rod* here, is generally misunderstood to mean the rod of affliction ; but this would not agree with what the psalmist says of its *comforting him* ; and with his *staff* ; which (by the apostle's mention of it, Heb. xi. 21.) that dying *Jacob* worshiped, " leaning upon the *top of his staff*:" I would conceive, to be signified by it no other than CHRIST : for the Old Testament has all throughout a *gospel sense*. And *the rod*, &c. appears an allusive expression (representing God's power) to that rod of *Moses*, HIS wonder-working rod—that those miracles were wrought with in *Egypt* ; dividing the Red sea ; and, after, in the wilderness ; in appearances for HIS people. And which David and all believers have their eye unto for support in trouble †—and is very applicable too, to CHRIST, as a *shepherd*.

† Psalm xxiii. 4.

‡ *Micah* vii. 8.

instant it breaks out from the night-darkness. We have a resemblance, in what we behold on the change and return of spring; producing much the same effect, when the splendour of the warm sun and enlivening gentle air of heaven yield us a refreshment both of mind and body. The return of spiritual light in like manner, and for the same reason, is so pleasurable, and creates comfort; because in affliction the mind feels such an appetite after it, being emptied of the love and delight it had in earthly things, and wearied with the bitterness it has tasted in them. And it becomes still more agreeable to one on whom it hath but lately began to shine, as it is new and unexpected; and when he reflects how easily it can be taken from him, how difficult it may prove to be regained, it serves greatly to enhance and set it off, as a treasure of more estimable value; a beauty by far more precious, in his eyes. We read this elegantly expressed, “then shall thy light break forth as the morning, and thine health shall spring forth speedily: thy righteousness shall go before thee, and the glory of the LORD shall be thy re-reward——thy light shall

shall rise in obscurity, and thy darkness be as the noon-day. *"

A *second* advantage received from spiritual darkness is; after such affliction, the light shines by so much the more serene, is more pure, and constant. This is "the peaceable fruits of righteousness,†" which St. Paul attributes to affliction. For while the evil and corrupt nature of man is more and more broken and subdued by these, and purged from worldly lusts and affections; the power of the divine grace more clearly manifests itself to the soul. And when the sinful hindrances and impediments to it become weaker by these trials, the mind possesses afterwards so rich and invaluable a benefit with larger increase of peace; in a more safe enjoyment, and with longer continuance. So that very often it is that a lesser sorrow proves the seed of a greater heavenly joy. This we will a little here more carefully examine; what the believer's heart experiences, when light has arisen to him, after darkness.

* Isai. lviii. 8. 10.

† Heb. xii. 11.

SECTION XVI.

The enlarged views the believer obtains after dark temptations, of the reality of his faith; and encouragement from the rich fullness and provisions in the covenant of grace.

Then shall thy *Faith's* bright grounds appear;
 Its eyes shall view *Salvation* clear.
 Be hence encourag'd more, when try'd
 On the BEST FATHER to confide.

Eminent benefits of the knowledge of CHRIST.

THESE few words shew and comprehend the excellency there is in the knowledge of JESUS CHRIST.

When the night-shadows are chased away, the glory of the LORD enlightens the believer, and leads him by a lively faith to have clear soul-healing views of all the blessings contained and laid up in the covenant of grace. How extraordinary a work is then carrying on and change wrought, in this light that issues upon and succeeds our darkness, David has very largely and sweetly described in his own case, almost throughout the 103d Psalm.
 He

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He had frequently had experience of these different kinds of vicissitudes. And it is possible this *Psalm* of his was composed on one of these occasions, at his deliverance from some very trying difficult temptation; as *that* immediately preceeding (viz. 102d psalm) seems to give ground for supposing.

Remission of sin, a first blessing. The first thing a believer gets a clear discernment of, in the blessing of salvation, is the pardon of his sins: according to the mention made of it in the psalm just before cited, “who forgiveth all thine iniquities. *” The forgiveness of sins—[*all sins*—] is an unspeakably rich favour of grace; an invaluable *κειμήλιον* or unsearchable treasure of God’s children. The world indeed makes little account of this, and imagines there is nothing more easily attempted than to please God and obtain the forgiveness of guilt. But the real penitent that has wandered in dark ways and through a night of desertion, severely has felt and knows what sin is, and has had a perception in his

G 6.

con-

conscience, how formidable are the terrors of almighty justice, and the devouring flames of divine wrath; all sense of pleasures are lost to such a one, and he strives above all things, with restless anguish and groans, to gain the discovery that his sins are pardoned; which sure pledge of salvation he no sooner receives

A precious a glimpse of rising in his
treasure. mind, but he will declare with *David*, “blessed is he whose transgression is forgiven, whose sin is covered——blessed is the man unto whom the LORD imputeth not iniquity.*”——The believer is then as much eased and animated as if an insuperable load was moved and taken off from him—all his former fears, anxiousness, distress of conscience——vanish away—disappear—he is become possessed of the greatest peace, and embraced into the sweet reconciled bosom of his GOD AND FATHER. A paradise seems to open to him, after having been forced to wander so long in a bare and comfortless desert. When he has for some time before this been wailing and supplicating in the moving complaints of a well known hymn,

* *Psal.* xxxii. 1, 2.

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Loose from hard bonds, MY GOD, a mind
In chains—too fast—too streight—confin'd ! *

Then, filled with joy ; from present
happiest experience, he is enabled with
chearful ease and liberty to exult and
sing,

I'm heal'd—set free—from sin made pure !—
Thy blood, MY CHRIST, has wrought the cure †.

And can proceed and sweetly say,
In *this* intrance—dissolve me whole !
Quench thy long drought, my thirst-parch'd soul:
The healing fountain now I've found,
Diffusing life and ease around. ‡

* *Entbinde mich, mein GOTT ! von allen meinen
banden*

Womit mein armer geist noch so gebunden ist !

Solve, Deus, mentem vinelis, cunctisque catenis,
Quæ nimium religant :

† *Wie wohl ist mir, dass ich nunmehr ent bunden
Von aller sund, durch CHRISTI blut und wunden—*

Quam bene nunc valeo, mea mens ubi sanguine
CHRISTI

A vitiis cunctis libera facta meis —

‡ *Zerfleis, mein geist, in JESU blut und wunden,
Und trinck nach langem darst dick satt :*

*Ich habe nun die quelle wieder funden,
Die scelen labt, so mud und matt.*

Liquef

The cause unfolded. The foundation of all this blessedness is in this;—that when the soul has found by faith, a *knowledge of CHRIST*, and the ineffable virtue and value in his bleeding wounds—when it has clear and believing sights of this, and the HOLY SPIRIT assists to enlighten it in the views of his expiating death, and the power of his resurrection; what can it do otherwise but think, with fullest persuasion, that all his transgressions are purged away by the pardoning mercy of God, and for ever hid in the sweet savour of *this* perfect sacrifice. Nay, those offences that were accounted the most enormous, an apprehension of the unpardonableness of which faith had not strength.

Liquefcas, mea mens, in CHRISTI sanguine
Vulneribus : longam pelle bibendo & almis
fitim.

Jam fontem reperi, largo qui flumine fossas
Et lassas mentes irrigat atque levat.

The above spirited passages of the Hymn, selected by Zimmerman, are the composition of Mr. Christian Frederick Richter, a physician of piety and eminence, celebrated for his chemical writings: and composed most of the Hymns of the Church of Hall, where he and the author of this Treatise lived.

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strength enough to overcome; even these, when set in competition with the more large and immense sea of EMMANUEL THE REDEEMER's incomprehensible blood and merits, are but as a drop to the universal ocean. Nor are his remaining in-dwelling infirmities; that yet he is very far from making light of, and is his daily study to be purified from, able while he is walking in the light, to force him, in quitting hold of that sweet heavenly confidence he enjoys from CHRIST, in the FATHER. He is fully persuaded his redemption has prepared and secured an everlasting immutable perfect RIGHTEOUSNESS, in which he has a new and free access to GOD continually; and is allowed every day, every moment, in the hopes of a renewed pardon. In such sort, that he is not exposed and liable to be justified one hour and condemned the next—cloathed to day before GOD, and left naked, stript and rejected to morrow. This is his persuasion—his assurance, “there is no condemnation to them which are in CHRIST JESUS; who walk not after the flesh, but after the SPIRIT. *” And he further knows himself

* *Rom. viii. 1.*

self by faith to be delivered fully by CHRIST, not only from every defilement, spot and punishment due to sin, but looks on himself invested with the robe of his REDEEMER'S RIGHTEOUSNESS: as a royal bride, adorned and made ready for the LAMB, her heavenly bridegroom's presence. And with this consideration is not ashamed of approaching GOD—to have admission—and of participating in the beatific union and communion with Him.—“ I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.*”
 ——Happy the man † whose sins are thus ALL forgiven, and has made a living real experience of this privilege; not misguided by any false persuasion and deceit.

Sin's domination weakened.

Neither doth the christian enjoy in this light remission of sins alone, but finds and gets

* *Psal.* lxi. 4,—and lxxv. 4. “ Blessed is the man whom thou chusest and causest to approach unto thee,—we shall be satisfied with the goodness of thy house, even of thy holy temple.”

† *Psal.* lxxxix. 15. “ Blessed is the people that know the JOYFUL SOUND: they shall walk, O LORD, in the light of thy countenance:” *read with the 3 following verses.*

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gets true deliverance from the power and dominion of them also. Therefore *David* goes on and says, "who healeth all thy diseases." In the dark times of temptation with the believer, sin asserts and holds its dominion, and he sees nothing but pits and snares into which Satan strives to precipitate and cast him; * but it is happily otherwise with him, when the *From whence sun of righteousness* hath shed its splendour on the soul. This dispels the clouds and night-shades and weakens the strength of corruption, "in his SAVIOUR'S light he sees light," even the light of the living God, in which he, powerfully illumined, beholds all worldly glories, all delights of sin as loss for the exceeding excellency of this knowledge; is warmed, made ardent
—flames

* "The more corruption a man has, the more ordinarily he lets it vent; that so men that have many corruptions in them might know what is in their hearts: and so, when God doth mortify these in them, to thank him the more. The grace of which would be else (to them) lost; if God should mortify their lusts in them, without their seeing and bewailing them, and crying to him, "O miserable man that I am!"—and ordinarily, see and discern them men would not, unless left to them."

Dr. Thomas Goodwin *Trial of growth, &c.* p. 136.

—flames with mutual love to him; his desires, wishes, longings are taken off from all things else, and carried strongly out to GOD AND CHRIST. Influenced with a willing constraint, he “forgets the things that are behind, and reaching forth unto those things which are before, he presses towards the mark, for the prize of the high calling of GOD, in CHRIST JESUS. *”

As long then as the believer is concerned and careful to keep this light of grace, and GOD is pleased to vouchsafe him these clear displays of his countenance; so long he experimentally knows he has attained the true liberty of the *Sons of GOD*; and comparing what *he is*, with past dark seasons, finds himself not much disturbed, as he was used, with the workings of corruptions; from the obstacles and restraint it meets by CHRIST’S powerful presence with him, that sin cannot fix his strokes so painfully as before; and though in the present life the remains and *being* of sin will not be wholly extinguished, but are continually stirring and maintaining a secret malicious war with the light sprung up in his soul; the believer, nevertheless, can upon all occasions,

* *Phil. ii. 12.*

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occasions, and comparatively with little difficulty, overcome it “by the strength of JESUS*,” while he continues in the light, and suffers not himself to be hurried again into the bye paths of carnal reason, and coactive impulses of self-will and the law. But on the contrary, watches, prays, and uses utmost caution to keep clear of the subtle force of malice and all other hurtful passions,—and the many specious pleas for, and liberty of the flesh. This is to “work out his salvation with fear and trembling:†” if while possessing this inestimable,—these “unsearchable riches of CHRIST;” with a steady efficacious faith, we in the frail repository of a hard corrupt heart, carry ourselves circumspectly; looking to every thing heedfully, and with vigilance, that presents itself to our eyes—our steps—and to every stumbling-stone. That by negligence, unnecessary diffidence, legal anxiety, or consent to sin, we wreck not our vessel, and suffer a loss of the precious inestimable treasure.

Upon

* Phil. iv. 13. “I can do all things through CHRIST that strengtheneth me.”

† Phil. ii. 12.

Upon such accounts it is, the christian life remains a state of continual warfare. But with these differences, that in temptation sin makes shew of a mighty power, and to challenge victory; while grace seems to give ground and yield. But at other times, is in such vigorous power and exercise, the approaches of darkness are very faint and languid, and cause but little sensible disturbance: chiefly from this, that we find it easy, immediately to suppress them by the weapons of the SPIRIT; which imparts an unutterable peace and quiet to the believer's mind. Any, who in harder combats have been constrained to join in with that cry of St. Paul, "O wretched man that I am, who shall deliver me, &c." will be easily able to understand this truth. Sin is the most dreadful tyrant a miserable soul can know, whose lusts perplex and irritate with restless disturbance and sollicitude before its desires are satisfied; but when it has yielded to their gratifications, feels its cravings and appetites disappointed, unquiet, and more insatiable: it produces the most ungrateful reflections and self-displacency; the sharpest anguish and torments of conscience. Whoever therefore has obtained the victory over sin by his Saviour's death; and
received

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received new light and life in his resurrection, to maintain his conquests of this tyrant-adversary, will not know how to praise enough his happy deliverance, but will often be taking up these grateful words in the Psalm (we are reviewing) “Bless the LORD, O my soul—who healeth all thy diseases.*”

Persons, that rightly consider these two advantages gained against sin, and reflect at the same time, upon the observable differences felt in themselves, between the *past* and the *present*—will not be able to refrain from expressing their joys in language such as this, “who redeemeth thy life from destruction.†” The spiritual life is certainly apparently exposed to much evident danger in times of dark temptation, and would easily expire, and fall a prey to its enemies, if God did not afford it secret, strongest succours. For in difficulties like these, two things are extremely terrible which presage the heaviest sorrow, death and ruin of it, namely an actual apprehension of divine indignation at the failings, almost momentarily,
com-

* v. 3.

† v. 4.

committed; and the utter debility and want it feels to resist the violences of sin; which create a painfulness and dread it should be vanquished and fall a victim to its foe. And the soul that desires nothing more than he may possess the *living* God; and the blessing of his favour, as of the highest consequence; truly, in a trial of such difficulty, will find how much he is necessarily (and is as willing too) to bear, in the perfect understanding he has what heaven and what hell is, and in a time he perceives there is nothing is more hard than the belief that he shall be able, at any adventure, to overcome. * But he receives afterwards a stronger—fullest plenitude of heavenly succours, when light has broke in anew upon his mind; and it will be evident in this very instance “God has preserved his life from destruction,” in placing it in this manner in immediate view, and bringing that down to the gates of death. And will be assisted to praise
and

-
- * O I shall soon despair, when I shall know
That THOU lov’st mankind well, yet wilt not
chuse me,
And Satan hates me—yet is loth to lose me!
Dr. Donne’s *Holy Sonnets*, II. p. 332.

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and magnify the LORD with Isaiah, "O LORD, I will praise thee! though thou wast angry with me, thine anger is turned away, and thou comfortest me*." And with Paul, "when I am weak, then am I strong†." For the LORD JESUS is stiled WONDERFUL ‡, and is eminently such in administrations in the KINGLY government of his saints. It is he produces complacency, from wrath; life, from death; deliverance, from destruction; faith, from diffidence; from grief and anxiety, joy and salvation—light, from darkness; wisdom, from folly;—from poverty, greatest riches, and from hell itself—heaven and eternal glory. In this way CHRIST himself has gone before; and he who presses after him in HIS paths and footsteps, is certain to be blest; as he undertakes nothing in his own strength; but in the LORD HIS GOD, it is, he does ALL IN ALL.

To these strong contests betwixt faith and temptation, a noble victory ensues, that the Psalm continues in these words to celebrate, "who crowneth thee with loving kindness and tender mercies." The children

* Isai. xii. 1. † 2 Cor. xii. 20. ‡ Isai. ix. 6.

*The crown-
ing of the
soul.*

dren of God in this world, are already the redeemed of the LORD, and they are conquerors; but wait for the consummation of the promises they have of both, in eternity. So a double kind of victory and crown is given them; *i. e.* of victorious grace, and of triumphant, unfading glory.

*In grace
and mercy.*

The first is, as has been said, when our EMMANUEL “redeemeth their life from destruction:” when the beams of his grace make their way, and fill every part of the empty needy soul; and the power of his love is perceived again, and tasted by a warm and lively *faith*. Which by this is raised from its impotency to a divine energy, and invincible strength, as is intimated in that passage of the apostle, “Sin shall not have dominion over you, for ye are not under the law, but under grace*.” Grace may well be said to crown the *Christian*, for it gives him power as a conqueror over sin, death, the devil, and the world; and makes the noblest manifestation of itself by its vigorous exertion, at the time of our profoundest misery, and impending ruin, by

* Rom. vi. 14.

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by carrying us from the extremest borders of the pit to new-raised life.* *Now* it is, the believer beholds himself, by pure free mercy, “delivered out of the hand of his enemies,” and is enflamed “to serve his SAVIOUR, without fear, in holiness and righteousness before him, all the days of his life†.” Then he learns and knows what the full meaning of *that* is, “who crowneth thee with loving kindness and tender mercies.”

Its thankful praises to God. Thus it is with the saints as it was with *Israel* of old; when being delivered out of the hands and rage of the *Egyptians*, and led by the arm of omnipotence through the Red Sea, they celebrated the ALMIGHTY’s praises in joyful songs; which *Song of Moses* was a type of *that* of THE LAMB ‡.

The Psalm we have been explaining goes on, “who satisfieth thy mouth with good things.”—v. 5.—In troubles, the christian’s

H mouth

* GOD (*it is excellently said*) has various manners of expressing love. “Some, *he shews his free love to, in keeping them from sinning*: others, in “*pardoning and giving them repentance*. They are “*but different ways of drawing forth the same love*. “*So that if in any thing, herein, his free love is shewn*; for if it were not free, it would never “*endure itself to be abused*.”

Goodwin’s *Folly of Relaps*. p. 117.

† Luke i. 72-4-5.
 compared with Exod. xv.

‡ Rev. xv. 3, compared with Exod. xv.

mouth is closed with the drought they cause him, and can utter nothing ; but is turned on inward contemplating upon his misery, vexing himself in tormenting, corroding cares ; or can bring forth only sorrowful lamentations and complaints. But when, what we are describing, gets the ascendancy in the mind, both the spirit and mouth are opened in acclamations. “ Bless the LORD, O my soul, and all that is within me—bless the LORD, O my soul, and forget not all his benefits.”—*v.* 1, 2.—*Now*, it is impossible to be silent, but he speaks of HIS glory and praise, who has vouchsafed him such distinguished help ; has again so happily brought his soul into “ his own marvellous light”—Every faculty and power of the mind and body are in emotion, and overflow with the praises of God. Not that our grace suffers loss, and is diminished by this effusion, but springs and increases itself the more abundantly hereby ; making the *believer* cheerful, and abiding in the LORD.

*renewed as
an eagle.* And hence “ his youth is renewed like the eagle’s.”—*v.* 5.
—The Psalmist in another place complains,*
“ my days are consumed like smoke, and my
are burned as an hearth—my heart
is

* Psalm cii. 3, 4.

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is smitten and withered like grass; so that I forget to eat my bread." So a believer indeed finds it. When he has the thought he is fallen from his support, his strength of mind fails, as the moisture is spent in enfeebled old age. His, is the same condition with it; weak throughout, unable and unapt in performing any spiritual work. The bodily frame is often affected too. The looks are dejected and worn down, and former chearfulness and activity continue to decrease. But no sooner does the divine grace, and evangelical energy begin to impart themselves, and vital balm flow in from the Redeemer's wounds*, and become perceived, but new life is instantly communicated: the beams of faith break forth with recovered splendours, and the faint is joyfully made to hope in HIS GOD. On this—in all the renewed strength of youth, on eagle-wings of hope and love he ascends like that—"can run *now*, and not be weary——can walk and not faint †"—and has the enjoyed experience,

H 2.

Then

* *Luther* says, the practice of repentance was ever sweeter to him, after hearing the expression of an old divine (*Staupicius*)—"that is kind repentance which begins *from the love of God*." Agreeing with what used to be his own known saying, "It is sweet reading the law in the wounds of CHRIST."

† *Isai. xl. 31.*

Then shall thy faith's bright grounds appear,
It's eyes shall view salvation clear ;
Be hence encourag'd more when try'd,
On the BEST FATHER to confide.

This, David found to be his happy case,
and the like shall every one do at this
present day, that patiently sustains his trials
appointed him. And is not moved to "cast
away his confidence ; which hath great re-
compense of reward."

SECTION XVII.

An excitement from hence, to a consideration of the privileges and blessedness attending a believing, evangelical state.

O—my too blind, yet nobler part !
Be mov'd ! be won by these, my heart !
See, of how rich a lot—how blest,
The true *Believer* stands possess.

THE declaration here made of the christian-blessedness, that is a mystery to them “ that sit in darkness, and the shadow of death *,” is a truth clearly evident to those that have had any knowledge of the ways of God. It is true *Job*, and the writer of the lxxiii. *Psalms*, make complaints of the success of bad, and the afflictions with which good and holy men are visited; but they did it when under temptation, and great distemper and disorder of soul; and spoke wrong and unbecoming of the divine goodness and government: for which, they both, after, reprove themselves; and recall what they, so foolishly and hastily, had uttered. For,

H 3

FIRST,

* Luke i. 79.

FIRST, the sorrows of good men are happier than any worldly felicities of the wicked. These have hidden consolation, and an hope that aids from above will, in the end, be eventually manifested. The other have inquietude and unsatisfied desires, continually and incessantly molesting and cleaving to them, as inseparable companions.

SECONDLY, the distresses and temptations of believers are GOD's ways, in working their amendment: imbittering the world that it may make heaven more sweet; and leading them thereby to eternal life.—Earthly pleasures, on the contrary, are the world's *broad way* that has Satan for its guide; and terminate in the abyss of endless misery.

THIRDLY, wicked men abuse their life of ease and delicacy, and draw on them a variety of plagues as their punishments. And in these courses know nothing of the least, *true* comfort, either in God, or in the creature. The afflictions of holy men on the reverse, have very often in this life, their completion; in ways that prove themselves in their end, unspeakably blessed. And yield so many heavenly delights, as make them lose the memory of their sorrows,

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rows, and account them the greatest benefits, bestowed by their faithful FATHER above.

FOURTHLY, the life of sin is a mental sleep, a continual intoxication, in which men stifle the gnawings and remorse of conscience; and are insensible to that awful damnation, to which they are perpetually left liable and exposed: led blindfolded by the devil, as an ox to the slaughter—when—they awake indeed!—but too late!—and, like the rich glutton*, filled with horror; in those torments that await them after death.

But God's children, quite otherwise, are not deceived or surprized, for they have watched, and CHRIST has enlightened them. They have known and declared his ways, by which the GOOD SHEPHERD has conducted them; and been fully convinced these lead to happiness and sure salvation—to everlasting, invisible honours. Whence they hold it reasonable to submit to every affliction in obtaining and “working out for them, a far more exceeding and eternal weight of glory.†” And, in consequence, as certainly possess it.

H 4

Wherefore,

* Luke xvi.

† 2 Cor. iv. 17.

Wherefore, upon every consideration, a believer is a really happier man than he that pursues an impious and a thoughtless life. For true happiness is not in outward pomp, and the abundance any one can have, or boast, of earthly enjoyments—in crowns, in dominions, and in royal grandeurs; but only in a pure tranquillity of soul, in peace of conscience, in joy in the HOLY GHOST—which has its secret residence in the heart; and is no where else to be found, no way possibly enjoyed, BUT IN GOD, THROUGH OUR LORD JESUS CHRIST.

T H E
E I G H T H P A R T,
O R,
P R A C T I C A L D I R E C T I O N.
S E C T I O N X V I I I.

The C O N C L U S I O N ;

*Enforcing and recommending, from the whole,
a ready, filial resignation of ourselves,
fully and wholly UP TO GOD.*

v. 8.

Come, backward soul ! to GOD resign ;
Peace, *His* best blessing, shall be thine :
Boldly recumbent on His care,
Cast thy *felt* burden ONLY THERE.

*Knowledge
of our own
state advised.* THESE closing verses,
of this sweetly useful
HYMN, afford a pleasing
application, in seriously exhorting all that
are truly in a regenerate state, that they
would make it their study, in endeavour-

H 5

ing

ing after an evangelical temper of spirit, growing into the whole plenitude of grace ; and striving, in the CHILD-LIKE LIFE, to be found walking in the SIGHT OF GOD. In the accomplishing which, it will be necessary above every other thing, for a person to be made well and rightly acquainted, with his own real, inward condition.

Every one remaining quite a stranger to, and ignorant what repentance is—that can live easy and careless about eternal salvation, must be quite incapable, in the state he is, of being possessed of so rich and divine a treasure. And let his persuasion be what it will of the grace of God, and that he has a belief in the forgiveness of sins, his pretensions are all no better than a vain presumption and deceit: they are without any least right perception or experience of the vital power of those hidden blessings : for were they true and real, it would not be possible for him to rest easy with a secure condition, while he is in evident slavery to sin. It is such, that

The way to with that animated voice St.
life. Paul cries out to in this manner, “ Awake, thou that sleepest, and arise from the dead, and CHRIST shall give

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give thee light. *” This is wholesome advice, suitable and most exceedingly necessary for them, if they would indeed escape, and fly “from the wrath to come.”

It is then fit therefore, for this end, that he should feel in such a degree the stings and lashes of the law, as to be brought thereby to the lively knowledge of his own deep corruption and utter inability; and what is the severity, of *almighty wrath*, against sin;† and, from these, to get a clear discovery of his infinite need of the Righteousness of the LORD JESUS CHRIST, and of the real sanctification of the heart; so that he may be taught to cry, “O wretched man that I am! who shall deliver me from the body of this death?” ‡ — Which if he seriously—if he earnestly desires, he must become like the merchant-man, seeking “treasure hid in a field,” || and purchase
“the

* Eph. v. 14.

† There must be a stop before a turn.

Dr. Sibbs's *Soul's Conflict*, p. 324.

‡ Rom. vii. 24.

|| Mat. xiii. 44—46. It may be a good, if not the very designed interpretation of this place, by *the field*, to understand *our human nature*, which our GOD EMMANUEL assumed when he appeared in our

“the ONE, goodly pearl.” This is that declared beatitude—the ardent “hunger and thirst after CHRIST AND HIS RIGHTEOUSNESS * which he must feel is so *alone* to be desired, that the world and all that is in it, when compared, are not equal to, nay, are of *no value*; and be prepared to deny, despise, and forsake, with every other thing; that he may be made partaker of these riches and this fullness, of invisible, everlasting glory.

*Persua-
sive to
resignation.*

One, formed into this disposition, ought to turn the eyes of his mind towards the enlightning SUN OF GRACE, that he may thereby “desire to know nothing but JESUS CHRIST, and HIM crucified;” † since “in HIM dwells ALL THE FULNESS OF THE GODHEAD BODILY.” ‡ It is HE that hath purchased “eternal redemption for us” ||—“hath blotted out the sins of men,” and in an especial assured manner, the *believer’s*, “in his own most divinely precious blood” §. And the FATHER,

flesh, (John i. 10.) “Was in the world, and the world knew him not,” —not exclusive of the usual sense, *i. e.* the *Field of the gospel*.

* Mat. v. 6. † 1 Cor. ii. 2: ‡ Col. ii. 9.
|| Heb. ix. 12. § Rev. i. 5.

perfectly reconciled through HIM, and enflamed with love to his people's souls in his SON, is patiently disposed to bear gently with their infirmities that are yet cleaving to our natures—"will not break the weak, and bruised reed, nor quench the feebly smoaking flax.*" From whence it becomes our duty to derive a *filial* spirit, and drown every sorrow, care and burden in his streaming wounds, and to avert and turn our eyes entirely away from the view of our pollutions, as foul and loathsome sinners; endeavouring to enter and penetrate deep into a sweet composedness and peace of conscience. All which things require to be done with mildness and calmness; without much violence and disputings with the risings of our natural concupiscence; which although we cannot presently repel, or bring under its force and impetuosity, we may nevertheless, in a quiet enduring patience of mind, turn our faces—cast our looks and thoughts—another way; and in easy tranquillity "sit down with CHRIST in his throne, in heavenly places."† Thus, in due time, shall a REDEEMER'S RIGHTEOUSNESS "shine forth as brightness, and the salvation thereof as a lamp that burneth"‡.

In

* Isa. xlii. 3. † Eph. ii. 6. ‡ Isa. lxii. 1.

Growth and perseverance. In the mean time let this be noted, and it cannot be too well and carefully adhered to; that the knowledge of CHRIST, and way of an *evangelical faith* is a mystery and hid, with men who are of natural and sensual minds; as well as to all such as are seeking righteousness and life by the works of the law. Nay, and even to believers and good men themselves, so far as to the full comprehension and perfection of it, it remains, and will do with them still, a mystery. This is useful, that they may put a higher value upon *that grace*, that so few efficaciously obtain, and esteem it their chiefest, truest riches ||—(read the 1 Corinthians, 2d chapter, from the seventh verse to the end.) And because those, to whom GOD has in some measure by HIS SPIRIT revealed this *hidden wisdom* *, have only beheld it in its smallest degrees—tasted only a few drops from this inexhaustible ocean of heavenly love and delight;

|| *Ne let the man ascribe it to his skill,
That thorough GRACE hath got the victory:
If any strength we have, it is to ill,
But all the good is GOD's, the POWER and
the WILL.*

SPENSER.

* v. 7.

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delight; it is therefore fit that their thirst should be by this the more enflamed and quickened, with a gust and fuller relish of eternity, to “fight the good fight of faith, and lay hold on eternal life.*” And it is thus “the good fight of faith” is finished; “by looking unto JESUS †” steadfastly and immoveably——continually, and without intermission, to embrace his mercy—get the mastery BY HIM of all our weaknesses and infirmities; and, from the same source, to draw and derive all our peace and joys. Making our calling and election, our adoption, and title as heirs and inheritors of eternal life, all to center and fix invariably in HIM :——And lastly, that they fetch out from HIM, every supply of strength and help, to conflict and bear temptation, and affliction; and to lead a sanctified, holy life;—continuing their christian course; and bringing forth, therein, much well pleasing, and acceptable fruit.

Whosoever then he be, that has attained to have this confidence, and faith in the LORD JESUS, “shall be like a tree planted
“ by

* 1 Tim. vi. 12.

† Heb. xii. 2.

“ by the waters, that spreadeth out her
 “ roots by the river; and shall not see
 “ when heat cometh; but her leaf shall be
 “ green; and shall not be careful in the
 “ year of drought, neither shall cease from
 “ yielding fruit *”—In this manner will
 be the life of the seed which is sown, which
 shall be changed to an eternal harvest in
 the future life of glory. And from which
 the believer may, in all times, make an
 antepast and pre-enjoyment, with rejoicing
 and gladness; especially, in his last expir-
 ing, dying day,—in St. Paul’s exultation,
 “ I have fought the good fight, I have
 “ finished my course, I have kept the faith
 “ —henceforth there is laid up for me a
 “ crown of righteousness, which the LORD,
 “ THE RIGHTEOUS JUDGE, shall give me
 “ in that day; and not to me only, but
 “ to all them that love his appearing. †”

Which grace vouchsafe to us, LORD
 JESUS! and to all, who are waiting and
 looking, for thy glorious coming. AMEN.

* *Jer.* xvii. 8.

† 2 *Tim.* iv. 7, 8.

A BRIEF,
SUPPLEMENTARY EXTRACT,
FROM
Professor BER. AUG. HERMAN FRANCK,
In his INSTITUTIONS
ON THE KNOWLEDGE OF
JESUS CHRIST.

Pa. 263, Latin edit.

HOW valuable, and excellent a thing
forever, peace of conscience is; the
number is but very small and few, of them
that rightly discern and are, in any true
way, seeking it.

The heathens, in some sort and manner
have, indeed, been able to know how
great an evil, the real opposite to this may
be; in what attends upon inquietude, and
a disturbed state, and discomposure of
mind.

But

But the true occasion and foundation of this complaint, they have not been able to make any discovery into ; by being left deprived and destitute of the light of God's revealed word : and the powers of the human reason and understanding, having become greatly deficient, obscured, and darkened.

Neither by a knowledge of the law is this precious jewel possibly to be sought, or, by any means, obtained. But is found, and certainly acquired and possessed in JESUS CHRIST : according as St. Paul testifies *Rom. v. 1.* " Being justified by "*faith*, we have *peace with God.*" Peace, then, follows upon justification. When, for instance, any one in the orderly course of repentance, and belief in the LORD JESUS, is made to partake of reconciliation and redemption, as wrought and accomplished by HIM, for his own personal justification ; there springs and issues from this very act, the sweetest most delightful fruits of which this blessing consists. Even so that the person now believing, and justified, finds he is indeed acquitted, and has gained deliverance from an accusing, evil conscience ; and may look upon himself as discharged, and set free from all those things, that had brought upon him the divine displeasure,

pleasure, with that curse and utter destruction, that are the undoubted consequences of sin. Nor may or ought he to have absolutely any ground and cause for fear, that the punishment due from God for these, shall in any wise, be inflicted on him. But, much rather, to expect and possess a fullness of all the paternal love in CHRIST, and that special peculiar kind of favour and grace, as well for the present and eternal life, as may enable and lead him to have a freest enjoyment of the most indulgent FATHER. Wherefore, from this peace *towards* God, a peace *in Him* moreover, as a most delightful consequence; or a quiet conscience arises, and a cheerful placidness of mind before him.

Which, that we may better conceive and apprehend; it is to be considered, that no one, no—not the holiest person whatsoever, can be able to stand forth in the presence of the DIVINE BEING and plead,
“Thou seest me, O LORD, as in my self,
“throughout exculpated, and to be void
“of all sin; and therefore in a condition
“to draw nigh to THEE, with a calmed
“and joyful soul: because I am altogether
“blameless; and clear and pure from every
“fault.” But pious and holy DAVID
says,

says, *Psal.* xxxii. 6. "For THIS (doubtless for the gracious remission of guilt and sinful errors) "shall every one that is "GODLY pray unto thee in a time when "thou mayest be found. Surely in the "floods of great waters" (*viz.* either of temptations or afflictions) "they shall "not come nigh unto HIM. *"

Peace of conscience, therefore, is not obtained by any thing that is to be found in us: or in any human work. But even as CHRIST only has "made peace," † and purchased and brought in reconciliation between God and man through his own blood, we upon the sole consideration hereof, procure and get to ourselves no rest

* *The sense of the author in this above passage seems to be, that the dismayed and godly person shall not have liberty, under these kind of trials, as he was used, of prayer, and finding free access to God.* But I am led to understand, and conceive of it, in a more comforting, very different meaning, *viz.* that the holy writer's design was to encourage the praying believer with the assurance of his perfect security: that in his most formidable temptations ("these floods of great waters,") there was no cause of his distance; or a fear "they should come nigh," i. e. so as to endanger, or do him any real hurt.

† "Having made peace by the blood of his cross, "by HIM to reconcile all things," &c.

rest and peace in our consciences, before, and in any other manner, than when by faith we become to be, and *are*, made partakers of the reconciliation that was fully wrought out, and only obtained by HIM.

It was therefore in evidence of *this*, at the first coming of our LORD JESUS CHRIST into this world, and appearing in our flesh, that the angel and multitude of the heavenly host joined in their *hymning* forth *this peace*—*Luke* ii. 14. *Peace* was their song—“*Peace on earth*,” between GOD and *men*! The foundation of which was laid, and then manifested, in this blessed PROCURER of it.

But in his death upon the cross for us, the happy pacification was then wholly perfected. Upon which the SAVIOUR-CONQUEROR exclaimed *τετέλεσται*, “It is finished.*”—And when he returned to his disciples upon his rising from the dead, He brought with *him* THAT PEACE to them. “*Peace* be unto you,” was the REDEEMER’s salutation.†—This *peace* moreover on the part of CHRIST, obtained for us by his *death*, is farther *confirmed* to us, by his *resurrection*; and is made known and brought to light and view by the *gospel*.
And

* *John* xix. 30.

† *C.* xx. 19.

And yet, notwithstanding—man, on his own part, has not the ability in himself of receiving *this peace* till such time he is assisted, and has received and apprehended CHRIST by FAITH.

From whence, *this peace* is such a high incomparable benefit “which *even* surpasseth all understanding,” as the apostle *Paul* witnesses with the greatest earnestness Phil. iv. 7. A benefit, of that degree and kind! that if any one has but transiently tasted, even for a single smallest moment, what true peace *towards* God, and peace *in* HIM in reality is, he has been thoroughly persuaded there is *that*, which is far more exceedingly excellent and gloriously transcendent, to be possessed in CHRIST, than is to be found in *all the world*. The inward perception and consciousness of this, so stimulates and prompts the mind of such a one, as to suffer his thoughts to be at no rest, before his heart is brought into a more deliberate, full, and constant enjoyment of *that* peace, that the blessed REDEEMER has *by himself* procured and wrought out *for him*. But here the matter lies—that few there are, who arrive at any settled certainty and stability of this persuasion, or of the real possession of it.

The

The reason is, because they do not submit and suffer themselves, *simply* to be brought to CHRIST *himself*, in *that* manner that they should,—viz.—“ that they might “ have *true* life, by THE FAITH OF THE “ SON OF GOD, * ” and this *peace*, that is enjoyed together with HIM. †

The far greater number incline to, seek, and lend a willing ear to some precept and doctrine of the *Law*; more than to the pure, simple declaration, of the GOSPEL OF THE LORD JESUS: in what *it* relates, of “ HIS *dying* FOR US; and of HIS *rising again* FOR US,” according to the scriptures. ‡ If, for instance, *conscience* accuses them, of doing or omitting to do this or the other thing, that they have sinned in it, they stand convicted and reproved hereby. Or if *it* admonishes to the pursuit of practising this or that virtue, they hearken willingly and attentively, as a matter of *first* consideration, how they may prudently, and as they ought, perform their part. For the *moral law* is marked and noticed out to reason only, and some mode and rule of DOING. But the *gospel* is unknown and

* Gal. ii. 20.

† John xx. 31.

‡ 1 Cor. xv. 3, 4.

and obscure to reason, for it shuts out all pretences for boasting from man*. Wherefore it likes and approves not of it, in that high estimation as it does of the *law*.

Many indeed of them, that painfully study and are willing to be held in servile bondage, hear the evangelical truths with some seeming inclination; but shew themselves timorous and fearful of being released, and think it is not allowable and right *in them*, to admit and accept of the pure, free gospel of CHRIST—as if HE was not merciful—and of fierce, unrelenting dispositions. Yet, when they are led on so far as to partake of remission by HIM—then, they find—light—life—salvation,—peace—and are enabled to possess rest and liberty in their souls.

From this cause it is therefore, any experience and taste not of the PEACE OF GOD, because CHRIST *is*, and *remains to them*, unknown — Or else — that they do not suffer themselves to be induced and drawn to a further, and *pure* KNOWLEDGE OF HIM.

* *Rom. iii. 27.* “Where is *boasting* then? it is excluded. By what *law*, of *works*? Nay: but by THE LAW OF FAITH.”

EXPERIENCES

OF A

GREAT and EMINENT DIVINE,

LEFT COLLECTED BY HIMSELF :

HERE, ANNEXED,

By Way of Illustration, Practical Direction,
and Use, to several Passages in the
preceding TREATISE.

IN TWO PARTS.

CONSISTING OF

- I. EXPERIENCES of hardness and tenderness
of Heart, in the several prevalent Workings
of Sin and Grace.
- II. EVIDENCES of being justified, sanctified,
and in a State of Salvation.

——“ I commune with my own heart, and my
spirit made diligent search.—” *Psal. lxxvii. 6.*

37

11

To the *serious, religious*, candid READER.

THE following remaining pages, containing minutes and private papers of a great and very distinguished man of God in the last century, of known and high esteem in the church of CHRIST, and here extracted from his life, published a considerable while since; being become now less generally known, and scarce and difficult to be got; and that are not to be equalled by any thing to be met with of the kind—were thought exceeding fit and proper to be annexed to *this* TREATISE: for the explaining and rendering more practical and useful several parts of it. And, what was conceived, will be looked upon by the sober well inclined perusers of it, as a very helpful, valuable, spiritual treasure. Being here connected and brought together in one view, that lay scattered and intermixed with other matter; and the many scriptures referred to in them, are expressed at length: for want of which a great part of the propriety of application, and use to be made of several of the places.

was, before, lost. Vital, real religion—as a saving truth and principle—received, and BELIEVED ON IN THE HEART—is, *every where*, and *in every one* in whom it *indeed* exists, an inward and spiritual thing; peculiar to no parties, nor external differences. But is ONE WORK of THAT “ONE, AND THE SELF-SAME SPIRIT,” uniformly wrought and secretly carried on in the soul. And produces the very same correspondences and effects, and the same divine resemblances upon the hearts and lives of all CHRIST’S *faithful people*. A consideration that ought to have its force and weight, in reconciling their minds; and teaching them to bear with each other, in matters of lesser controversy and disagreement. And a *proof* that men may be (it would be well, if always in a friendly spirit) divided in these, and yet belong, all, to the same heavenly “household of faith:” And a *means* to make them charitable and moderate in their censures. Since they may perceive GOD is, on such accounts, “no respecter of persons,”* but, in the same effectual manner, “divideth to every man severally as he will,†” and “hath
“ put

* Acts x. 34.

† 1 Cor. xii. 11.

“ put no difference between us and them,
 “ purifying their hearts by faith. * ” It
 was with these views and desire alone, of
 serving the one, common cause and com-
 mon good, of christians of all persuasions,
 that I have selected these judicious useful
 passages ; concealing the name of the truly
 exemplary pious person, whose real, vastly
 instructive exercises and meditations, they
 were. Every true christian, I am per-
 suaded, will find a special benefit, light,
 and consolation by them ; and helpful
 direction, in judging the estates, and con-
 ducting the important concerns of their
 souls. With these prayers and hopes, I
 recommend it to the effectual blessing of
 God. Especially, that it will prove of singu-
 lar service to younger christians, and those
 newly converted ; as are weak in faith, com-
 plaining of prevailing powerful corruptions
 and frequent temptations, and exercised
 with daily doubts and fears. As well as
 to others of a longer standing and deeper
 experience, that have known, as our LORD
 speaks, “ the DEPTHS OF SATAN : † ” —
 that it may be made a happy successful
 means in the hands of the ALMIGHTY
 SPIRIT, of powerfully strengthening, estab-
 lishing,

I 3

* Acts. xv. 9.

† Rev. ii. 23.

lishing, and settling them; and all may receive, who are sincere and earnest in their desires of salvation, the advantages here wished and heartily intended. Leaving the exhortation of the apostle (*Heb.* vi. 11, 12.) with as many to whose hands it shall come, as my warmest affectionate request. “And we desire that every one
 “ of you do shew the *same* diligence, to
 “ the full assurance of hope unto the end
 “ —that ye be not slothful, but *followers*
 “ of *them* who through faith and patience,
 “ inherit the promises.”

Blest be the ARCHITECT, whose art
 Could build so strong in a weak heart.

HERBERT, pa. 58.

MORDEN COLLEGE,
 Jan. 1, 1772.

EXPERIENCES, &c.

PART THE FIRST.

Of hardness, and tenderness of heart, in
the several prevalent Workings of
SIN and GRACE.

EXPERIENCE I.

HAVING been several times foiled by
the lusts of my own heart, * and
considering what I should do to get rid of
those

* Some special peculiar corruption of whatever
fort that may be, (what David calls "*his own in-
iquity*," Psal. xviii. 23.) often besetting and prevailing
over the heart; we see from this and many more of
the same kind that follow, may be the condition of
a true believer, even of an eminent degree of
knowledge and standing in grace. Which has well,
and with great propriety, been named *in-dwelling sin*;
what *scripture* calls "*flesh*," the "*carnal mind*,"
and "*law of the members*:" and St. Paul particu-
larly,

those lusts which had so often prevailed over me, God directed me to *three several means*.

THE ONE was suggested to me as I was walking in my garden and meditating on the affairs of my soul; and that was TO BE MORE FREQUENT IN LOOKING TO, APPLYING, AND MEDITATING ON THE PROMISES. And the scripture, which the HOLY SPIRIT OF GOD set before me for this end, was 2 *Pet.* i. 4. "Whereby are given unto us
 " exceeding great and precious PROMISES,
 " that by these you might be partakers of
 " the divine nature; having ESCAPED
 " THE POLLUTIONS THAT ARE IN THE
 " WORLD THROUGH LUST."

THE

larly, designedly, and entirely treats of through his whole vii. *Chap. to the Romans*; and by his complaint (ver. 24.) and relief (ver. 25.) compared, prove it consisting with, and a possible, not uncommon case, with a regenerate person. This may direct and relieve as many as are complaining of frequent returns and assaults of some particular temptation; and quiet them against these repeated trying seasons, and discouraging assaults. Dr. Owen has two judicious, excellent little treatises upon this subject; *one*, of in-dwelling sin; the *other*, of the mortification of sin in believers, 12mo. And there is also a very complete one, the *Anatomy of Sin*, 4to. by Mr. Obad. Sedgwick.

THE OTHER was suggested to me as I was hearing a sermon, and that was TO BE DAILY APPLYING THE LORD JESUS TO MY SOUL, grounded upon *Rom. xiii. 13, 14.*—where the apostle advises to “put on the LORD JESUS CHRIST,” as an help against “*chambering, wantonness, strife and envying.*”

THE THIRD was suggested to me as I was riding abroad, and discoursing of the things of God, which was, *Gal. v. 16.* “Walk in the spirit, and ye SHALL NOT FULFIL the lusts of the flesh.”

In pursuance of THESE MEANS, for the mortifying the lusts of the flesh, I determined with myself to eye the promises of God more frequently than I had done : And to that end I chose out some promises of daily and continual use, and determined by the help of God, to salute and embrace them, once a day (at least) and not only to take a view of them myself, but in my meditations and soliloquies to spread them before God, and to put the LORD in remembrance of them.

—For supplying all the wants of the day, I chose *that* promise, *Phil. iv. 19.* “God shall supply ALL YOUR NEED, according to his riches in glory by CHRIST JESUS.”

—For growth in grace, *Hof.* xiv. 5.
“ I will be as the dew unto Israel, he shall
“ grow as the lilly, and cast forth his
“ roots as Lebanon—they shall revive as
“ the corn, and grow as the vine.”

—For subduing my sins, *Mich.* vii. 19.
“ He will turn again, He will have com-
“ passion upon us, He will subdue our
“ iniquities, and THOU wilt cast all their
“ sins into the depths of the sea.” And
Rom. vi. 14. “ For sin SHALL NOT HAVE
“ DOMINION over you, for ye are not
“ under the law, but under grace.”—

—For success in my undertakings, *Psal.*
i. 3. “ He shall be like a tree planted by
“ the rivers of water, that bringeth forth
“ fruit in his season; his leaf also shall not
“ wither, and WHATSOEVER HE DOETH
“ SHALL PROSPER.”

—For turning all the events of the day
for good to me, *Rom.* viii. 28. “ And we
“ know that ALL THINGS work together
“ for good to them that love God.”

—For the conversion and sanctification
of my children, *Isa.* xlv. 3. “ I will pour
“ my SPIRIT upon thy seed, and my bles-
“ sing upon thine offspring.”

—For my yoke-fellow and servants, and
all others in my family, that they may
get good from me and return to God, and
grow

grow in grace, *Hosea* xiv. 7. "They that dwell under his shadow shall return," &c.

—For sanctifying of my afflictions, *Isa.* xxvii. 9. "By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin." And *Zeck.* xiii. 9. "And I will bring the third part through the fire, and I will refine them as silver is refined, and I will try them as gold is tried. They shall call on my name and I will hear them: I will say, it is my people, and they shall say, the LORD is my God."

—For audience of my prayers, *Mic.* vii. 7. "I will look unto the LORD, and I will wait for the God of my salvation: MY GOD WILL HEAR ME." And *John* xiv. 13, 14. "WHATSOEVER ye shall ask in my name, that WILL I DO."—*If ye shall ask any thing in my name, I WILL DO IT.*—

—For grace and strength to manage all the works of the day for the glory of God, *Zeck.* x. 12. "And I will strengthen them in the LORD, and they shall walk up and down in his name, SAITH THE LORD."

—For protection from dangers and casualties, *Gen.* xv. 1.—"Fear not, I 6 "Abram,

“ Abram, I AM THY SHIELD, and thy
“ exceeding great reward.”

—For giving me eternal life in case the
day should bring death to me, *Luke* xii.

32. “ Fear not, little flock, it is your
“ FATHER’S good pleasure to *give* you the
“ kingdom.”—And *John* iii. 16. “ God
“ so loved the world that he gave his only
“ begotten SON, that WHOSOEVER believeth
“ in him should not per̄ish, but have
“ everlasting life.”

—For counsel and direction in all cases
of difficulty and unexpected emergencies,
Isa. lviii. 10. “ If thou draw out thy soul
“ to the hungry, and satisfy the afflicted
“ soul, then shall thy light rise in obscurity,
“ and thy darkness be as the noon day.”—
And *Psal.* xxxii. 8. “ I will instruct thee
“ and teach thee in the way which thou
“ shalt go; I will GUIDE THEE BY MIN
“ EYE.”

I was the more confirmed in this fre-
quent and familiar converse with the pro-
mises, not only as it helps on our partici-
pation of the divine nature, and our
escaping the pollutions that are in the
world through lust, but because the LORD
commands us to “ be always mindful of
“ his covenant,” 1 *Chron.* xvi. 15. “ The
“ word which he commanded to a THOU-
“ SAND

“SAND GENERATIONS.”—And it pleases GOD to see us take hold of his covenant. *Isa.* lvi. 4. “Thus saith the LORD unto the eunuchs, that chuse THE THINGS that PLEASE ME, AND TAKE HOLD OF MY COVENANT.”—And it is for the glory of GOD, *2 Cor.* i. 20. “For all THE PROMISES OF GOD in HIM (i. e. CHRIST) are Yea, and in HIM Amen, unto the glory of GOD, by us.” ~~scribble~~

I determin'd also when I should feel the workings of any lust, presently to look up to JESUS CHRIST. It being the remedy which the HOLY GHOST prescribes against such sins as do most easily beset us, *Heb.* xii. 1, 2. “Let us lay aside every weight, and the sin that doth most easily beset us, LOOKING UNTO JESUS.” I have often been encouraged and helped in this practice, of *looking unto Christ* to subdue my sins, from *Acts* iii. 26. “Unto you, GOD having raised up his son JESUS CHRIST sent him to bless you in TURNING AWAY EVERY ONE OF YOU FROM HIS INIQUITIES.”

Beza's note upon that text is very good, and hath been of use to me, viz. that the Greek word for *iniquities* signifies the *roots and habits of sin*. I saw it was my duty and concernment every day to be more frequent IN APPLYING MY SOUL TO CHRIST,

CHRIST, AND CHRIST'S BENEFITS TO MY SOUL.

In pursuance of the THIRD means of mortification, *viz. walking in the SPIRIT*, I resolved to endeavour to do my works and duties both to God and men more spiritually; and in order hereunto to reduce my actings to some *word*, and as often as I could, to have my eye on some word of God as I was entring on them. For instance;

— If I am called out by others or stirred up in my own spirit to visit the sick or any afflicted person, to have my thoughts on *Matth. xxv. 36.* “I was
“ sick and YE VISITED ME :” or *James i. 27.* “Pure religion and undefiled before
“ GOD, and the FATHER, is this, to VISIT
“ THE FATHERLESS AND WIDOWS IN THEIR
“ AFFLICTION,” &c.

When any poor people come to me for relief, or any object of charity is presented, to have in eye *Gal. vi. 10.* “As
“ we have therefore opportunity let us do
“ good unto all men : especially to them
“ who are of the household of faith :” or *Heb. xiii. 16.* “To do good and to
“ communicate. (*or distribute*) forget not,
“ for with such sacrifice God is well
“ pleased :” or *Isai. lviii. 10.* “If thou
“ draw out thy soul to the hungry and
“ satisfy

" satisfy the afflicted soul, then shall thy
 " light rise in obscurity, and thy darkness
 " be as the noon day:" or *Eccles.* xi. 1.
 " Cast thy bread upon the waters, and
 " thou SHALT FIND IT after many days—
 " give a portion to seven and also eight,"
 &c. or *Prov.* xix. 17. "He that hath pity
 " upon the poor lendeth unto the LORD,
 " and that which he hath given will HE
 " PAY HIM AGAIN."

When a poor man cometh to borrow,
Deut. xv. 7, 8, 10, 11. "If there be
 " among you a poor man or one of thy
 " brethren, thou shalt not harden thy heart
 " nor shut thy hand from thy poor brother,
 " thou shalt *open thy hand wide* to him,
 " and shalt *surely lend him* sufficient for his
 " need in that which he wanteth. Thou
 " shalt *surely give him*, and thy heart shall
 " not be grieved when thou givest unto
 " him, because that FOR THIS THING THE
 " LORD THY GOD SHALL BLESS THEE IN
 " ALL THY WORKS and in all that thou
 " puttest thine hand unto. For the poor
 " shall never cease out of the land, there-
 " fore I COMMAND THEE saying, thou shalt
 " open thy hand wide to thy brother, to
 " thy poor, and to thy needy in thy land."

When to write letters; take a journey,
 or be any ways employed for others.

Galat.

Galat. v. 13. "By love serve one another."

Philip. ii. 4, 5. "Look not every man
" on his own things, but every man also
" on the things of others. LET THIS
" MIND BE IN YOU, which was also in
" CHRIST."

When to visit out of courtesy, or do
any thing that *courtesy* requireth, *1 Pet.*
iii. 4. "Be pitiful, be COURTEOUS."

When to instruct my servants and
children, *Deut.* vi. 7. "And thou shalt
" teach them *diligently* unto thy children,
" and shalt talk of them when thou sittest
" in thine house, and when thou walkest
" by the way, and when thou liest down,
" and when thou risest up."—*Gen.* xviii.
19. "For I know him (*viz. Abraham*)
" that he will command his children and
" his household after him, and they shall
" keep the way of the LORD to do justice
" and judgment," &c.

When to catechise the youth, &c. in
my family, *John* xxi. 15. "Feed my
" lambs." *Prov.* xxii. 6. "Train up a
" child (*Heb. catechise*) in the way he
" should go, and when he is old he will
" not depart from it."

When invited to exercise abroad among
poor or rich, *Isai.* xxxii. 20. "Blessed
" are ye that sow beside *all waters*."—

When

When to administer a reproof—*Lev.* xix. 17.—“Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.”

When to confer about spiritual things, *Mal.* iii. 16. “Then they that feared the LORD spake often one to another, and the LORD heard it, and a BOOK OF REMEMBRANCE WAS WRITTEN BEFORE HIM.”—

EXPERIENCE II.

Being under the rebukes of God's chastening providence, I set apart a day to humble my soul with fasting and prayer, that I might obtain from God a sanctified use of my afflictions. I sought God to pardon my sins which were the causes thereof, and to make them work for my good. I spent a good part of the day in meditating how I should make a right improvement of these corrections. I considered that one main end of all chastisements was (*Heb.* xii. 10.) that God might make us “partakers of his holiness.” I resolved in the strength and by the help of God to follow after holiness more vigorously than I had done, and engaged in this resolution because I saw that by my being righteous and holy,)
God

GOD should be glorified, from *Isai.* lx. 21.
 “Thy people shall be all righteous;—
 “the branch of *my* planting, the work of
 “*my* hand, that I MAY BE GLORIFIED.”

And seeing the nature of holiness lieth
 in our bearing GOD's image, in our being
 like to GOD, or our conformity to the
 DIVINE NATURE. *Eph.* iv. 24. “That
 “ye put on the *new-man*, which AFTER GOD
 “IS CREATED in righteousness and true
 “holiness.” *Colos.* iii. 10. “And have
 “put on the *new-man*, which is renewed
 “in knowledge after the image of HIM
 “THAT CREATED HIM.”—I resolved to
 endeavour to imitate and resemble GOD,

—IN MERCIFULNESS—*Luke* vi. 36. “Be
 “ye therefore merciful, as your Father
 “also is merciful.”

—IN FORGIVING INJURIES — *Eph.* iv.
 32.—“Forgiving one another, even as
 “GOD for CHRIST's sake hath forgiven
 “you.”

—IN DOING GOOD — *Psf.* cxix. 68.
 “Thou art good and dost good, teach
 “me thy statutes.”

—IN JUSTICE—*Deut.* xxxii. 4.—“Just
 “and right is HE.”

—IN LOVE—I *John* iv. 16.—“GOD
 “is love, and he that dwelleth in love
 “dwelleth in GOD AND GOD IN HIM.”

— In

— In HUMILITY — *Psf.* cxiii. 5, 6.
 “ Who is like our GOD, who dwelleth on
 “ high—who HUMBLETH himself.” —

— In LONG SUFFERING — *Exod.* xxxiv.
 6. “ The LORD GOD — long suffering.”

— In NOT RETAINING ANGER — *Psf.*
 xxx. 5. “ For his anger endureth *but a*
 “ *moment.*” —

— In UPRIGHTNESS — *Isai.* xxvi. 7.
 “ Thou most upright !” —

— In KINDNESS — *Luke* vi. 35. — “ He
 “ is kind unto the unthankful, and the
 “ evil.”

— In HELPING the fatherless, widow
 and stranger — *Psal.* x. 14. — “ The poor
 “ committeth himself unto thee, thou art
 “ the helper of the fatherless.” *Psf.* cxlvi.

9. “ The LORD preserveth the stranger,
 “ he helpeth the fatherless and widow.” —

And whereas we come to partake of
 God’s image,

1. By beholding the discovery which
 he hath made of himself and his glorious
 attributes in the gospel. *2 Cor.* iii. 18.
 “ We all with open face beholding as
 “ in a *glass*, the glory of the LORD.”

2. By applying the promises. *2 Pet.*
 i. 4. “ That *by these* ye might be par-
 “ takers of the DIVINE NATURE.”

3. By

3. By walking with him, *Acts* iv. 13.
 “*They took knowledge of them that they
 “ had been with JESUS.*” — For we grow
 like those with whom we converse. *Prov.*
xxii. 24, 5. “*Make no friendship with
 “ an angry man, and with a furious man
 “ thou shalt not go—lest thou learn his
 “ ways, and get a snare to thy soul.*”—I
 determined to walk with God, to cleave
 to the promises, and to meditate often
 on his glorious attributes.

And seeing that our holiness lies in
 the conformity of our life to the will
 of God revealed in his word, as well
 as in the resemblance of the divine
 nature ; I determined to set before me
 several scriptures as my rule to walk by,
 and often to ponder them, and if I can-
 not walk up to these rules, yet my endea-
 vours shall be, grace assisting, to walk
 after them * ; and that will be accepted
 as a demonstration of my love to God.
 2 *Ep. John* ver. 6. “*THIS IS LOVE, that
 “ we walk AFTER HIS COMMANDMENTS.*”—

For guiding and regulating my
 THOUGHTS,

* Agreeing with an observation of good Bp.
 Reynolds; If thou canst not do a thing with
life, do it with *obedience*.

THOUGHTS, I set these scriptures before me. *Jer.* iv. 14. "Wash thy heart from wickedness—how long shall thy *vain thoughts* lodge within thee." *Isai.* lv. 7. "Let the wicked forsake his way, and the unrighteous man HIS THOUGHTS." —*Psf.* civ. 34. "My meditation of him shall be sweet." —*Philip.* iv. 8. "Whatever things are true—honest—just—pure—&c. &c. *think of these things.*" *Prov.* xxiii. 26. "My son, give me THY HEART"—and xxiv. 9. "The *thought* of foolishness is sin." *Deut.* xv. 9. "Beware that there be not a thought in thy wicked heart—and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee." *Eccl.* x. 20. "Curse not—in thy thought—for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." *Matth.* ix. 4. "And JESUS knowing their thoughts said, Wherefore think ye evil in your hearts?" *Zech.* viii. 17. "And let none of you imagine evil in your hearts against his neighbour—for these are things that I hate, saith the Lord." *Mal.* iii. 16. "The Lord hearkened, and heard it, and a book
" of

“ of remembrance was written before him,
 “ for them that feared the Lord, and
 “ that thought upon his name.”

— For regulating MY AFFECTIONS —
Colof. iii. 2, 5. “ Set your affections on
 “ things above, not on things on the earth.
 “ Mortify therefore your members which
 “ are upon the earth.”—— *Gal.* v. 24.
 “ They that are CHRIST’s have crucified
 “ the flesh, with the affections and lusts.”
 Particularly,

— For my DELIGHT—*Pfalm* i. 2. “ But
 “ his delight is in the law of the Lord :
 “ and in his law doth he meditate day
 “ and night.”—And xxxvii. 5. “ Com-
 “ mit thy way unto the Lord, trust
 “ also in him ; and he shall bring it to
 “ pass.”

— My JOY—*Phil.* iv. 4. “ Rejoice in
 “ the Lord always : and again I say, re-
 “ joice.” *Pfal.* xliii. 4. “ Then will I go
 “ unto the altar of GOD, unto GOD my
 “ exceeding joy.”

— My DESIRE—*Isai.* xxvi. 8, 9.—“ The
 “ desire of our soul is to thy name : With
 “ my soul have I desired thee in the night ;
 “ yea with my spirit within me will I seek
 “ thee early.”—

— My SORROW—*Ezek.* vii. 16. “ But
 “ they that escape shall be on the moun-
 “ tains

“ tains like doves of the vallies, all
 “ of them mourning every one for his
 “ iniquity.”

— My LOVE — Matth. xxii. 37—8.
 “ JESUS said unto him, Thou shalt love the
 “ Lord thy GOD with all thy heart, and
 “ with all thy soul, and with all thy
 “ mind. — This is the first and great
 “ commandment.” Psal. cxix. 97. “ O
 “ how I love thy law? it is my medi-
 “ tation all the day.”

— My HATRED — Psal. xcvi. 10. “ Ye
 “ that love the Lord, hate evil; he pre-
 “ serveth the souls of his saints: he deli-
 “ vereth them out of the hand of the
 “ wicked.”

— My FEAR — Luke xii. 4, 5. “ And
 “ I say unto you my friends, Be not afraid
 “ of them that kill the body, and after
 “ that have no more that they can do.—
 “ But I will forewarn you whom ye shall
 “ fear: Fear him which, after he hath
 “ killed, hath power to cast into hell;
 “ yea, I say unto you, Fear him.”—

— My HOPE — Psal. xxxix. 7. “ And
 “ now, Lord, what wait I for? my
 “ hope is in thee.”

— My TRUST — Psal. lxii. 8. “ Trust
 “ in him at all times; ye people, pour out
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 “ now, Lord, what wait I for? my
 “ hope is in thee.”

— My TRUST — Psal. lxii. 8. “ Trust
 “ in him at all times; ye people, pour out
 “ your

“ your heart before him: God is a
 “ refuge for us. Selah.”—Isai. xxvi. 4.
 “ Trust ye in the Lord for ever, for
 “ in the Lord Jehovah is everlasting
 “ strength.”

— For regulating my SPEECH—Eph.
 iv. 4. “ Let no corrupt communication
 “ proceed out of your mouth, but that
 “ which is good to the use of edifying,
 “ that it may minister grace unto the
 “ hearers.”—Col. iv. 6. “ Let your
 “ *speech* be always with grace seasoned
 “ with salt, that ye may know how ye
 “ ought to answer every man.” Deut.
 vi. 6, 7. “ And these words which I
 “ command thee this day, shall be in
 “ thine heart.—And thou shalt teach
 “ them diligently unto thy children, and
 “ shalt *talk of them* when thou sittest
 “ in thine house, and when thou walkest
 “ by the way, and when thou liest down,
 “ and when thou risest up.” Psal. cxix.
 46. “ I will *speak* of thy testimonies
 “ also before kings, and will not be
 “ ashamed.” Psal. lxxi. 8, 24. “ Let my
 “ mouth be filled with thy praise, and with
 “ thy honour *all the day*—my tongue also
 “ shall *talk* of thy righteousness *all the day*
 “ *long.*” Prov. xxxi. 26. “ She openeth
 “ her mouth with wisdom, and in her
 “ tongue

“tongue is the LAW OF KINDNESS.”—
We should lay it, as a *law*, upon our-
selves to speak kindly to *all sorts* of
persons.

—FOR MY WORKS—*Titus* iii. 8. “This is
“a faithful saying, that they which have be-
“lieved in GOD may be careful to maintain
“good works,” &c. And *v.* 1. “Put them in
“mind, &c.—to be ready to every good
“work.” *Titus* ii. 14 “Who [viz. CHRIST]
“gave himself for us, that he might redeem
“us from *all iniquity*, and purify to himself
“a peculiar people, *zealous of good works.*”
1 Tim. v. 10. “Well reported of for good
“works.” — “If she have diligently
“followed every good work.” *Matt.* v.
47. “What do ye more than others?”—
1 Tim. vi. 18. “That they do good, that
“they be rich in good works.”—*Rev.* iii. 2.
“Be watchful, and strengthen the things
“that are ready to die, for I have not
“found thy *works* perfect before God.”
Acts xxvi. 20. “That they should re-
“pent, and turn to God, and do *works*
“meet for repentance.”—Our works
must be *visibly*, as well as truly good.
Math. v. 16. “Let your light so shine
“before men, that they may see your
“good works.”—Must be *exemplary.*—
Titus ii. 7. “In all things shewing thyself

“ a *pattern of good works.*”—Yet we must not expect justification or salvation *by our works*, but *by grace.* *Ephes.* ii. 8, 9. “ For *by grace are ye saved, through faith*; and *THAT, not of yourselves*, it is the *gift of GOD.*”—Not of works—*Rom.* iii. 28. “ Therefore we conclude, that a man is *justified by FAITH*, without the *deeds of the law.*”

EXPERIENCE III.

Being the first *sabbath* after I came to Ch—am. In the morning as I was reading, in my private devotions, *Ezek.* xxxvii. (which was the *chap.* that fell out in course in my private reading) I was much affected with some passages in the beginning of it. From whence I observed for my instruction,

1. Not to question my call to Ch—am, though it should be a dry place, where I should want that communion of the saints, that I had at C—ster, and my wonted opportunities of doing and receiving good. *Ezekiel*, a prophet of the LORD, fitted by his *call* and gifts to do God service; when he was carried into a valley where there was no living creature to converse withal—but “ *dead men’s bones,*” yet he was carried

ried there, by "the hand and SPIRIT OF
" THE LORD." v. 1, 2.

2. GOD may have special service for us to do, in those places where we, judging according to sense, think there can be no opportunities of service at all. Who would have thought there had been any work for *Ezekiel*, as a prophet, among "dead mens bones?" Yet even there he had *prophecy work*—v. 4. "Again he said unto me, Prophecy upon these bones, and say unto them, O YE DRY BONES, hear the *word of the LORD*."—And composed that prophecy, which raised up the dying faith and hope of the whole house of *Israel*, v. 11—15.

3. When GOD commands us to prophecy (*viz.* preach HIS word) the greatest improbabilities of success imaginable, should not discourage us from our work. Though we should think there is no more hope of doing good to them, to whom we preach, than there is by "*speaking to the wind*,"—v. 9.—or preaching to "*dead mens bones*,"—v. 4.—yet we should go on with our work.—*Ezekiel*, at GOD's command, prophesies to dry and dead bones (concerning which, when he was asked, "Can these bones live?"—v. 3.—he replied that "*He could not tell—GOD only knew;*") and
K 2 they

they have the spirit of life breathed into them.—He prophecies to the *wind*, and that obeys, *v.* 9, 10.—This scripture being so suited to some reasonings and doubts I had upon my mind, and coming so seasonably at my first fixing at Ch—am, I was much affected with it, and looked upon it as a token for good; that I should have God's presence with me, and the *teachings of HIS SPIRIT*, at Ch—am, as I have had them at C——ster.

EXPERIENCE IV.

Being *Lord's day*. In the morning I awaked with that scripture in my thoughts, *1 Tim.* i. 15. "This is a *faithful* saying, "and worthy of *all acceptation*, that "CHRIST JESUS came into the world to "save sinners, of whom *I am chief*."—I dwelt awhile upon it, and drew comfort and relief for my faith, by the help of God. I had been before under a great sense of the *sinfulness of my heart*. The comfort I had was that CHRIST came to save the *chief of sinners*—that this was a *faithful* saying—that it was worthy of *all acceptation*, or, to be embraced by *every one*: and that this salvation was from *sin* as well as from *hell*. *Math.* i. 21.

“— thou shalt call his name JESUS, for he
 “ shall save his people *from their sins.*”—
 Considering whether he would save ME?
 I was satisfied from *John* vi. 37. “ Him
 “ that cometh to me, I will *in no wise* cast
 “ out.”—

—*Sunday.*—My heart was much out of
 frame—full of vain and sinful thoughts.
 As I was going to prayer in the afternoon,
 alone, God brought to remembrance *Psal.*
xl. 12—17. “ Innumerable evils have
 “ compassed me about.—Mine iniquities
 “ have taken hold upon me, so that I am
 “ not able to look up—*yet*—the LORD
 “ *thinketh upon me.*” This, was a stay to
 me.

—I went forth on several occasions.
 None of them succeeded. The first con-
 trivance of that journey, was cast into my
 thoughts on the LORD’S DAY, in a time of
 prayer. I laid it aside till *Monday*, and
 then considered farther of it, and saw it
 convenient for the best ordering of my
 affairs; but not humbling my soul for those
 contrivances so unseasonably arising in my
 mind, I was crossed in them. Hereupon
 I determined for time to come, when any
 thoughts or contrivances, about ordering
 my affairs, are cast into my mind, on
 LORD’S DAYS, or on other days, in *time of*

holy duties, to lay them aside till a more convenient time: and, if upon deliberation, *that way* seems best which was cast into my mind in time of *holy duties*, I would not hereupon neglect *that way*, lest *Satan* should get an advantage of me. But I would first humble my soul for its wanderings, and suffering such thoughts to arise so unseasonably, and look to CHRIST for pardon of the irregularities of my heart, and then not fear to order my affairs in that way that seems most agreeable to reason, and *nearest the rule of GOD'S WORD*, though the contrivance *was* first cast into my mind at an unseasonable time.

—Having a letter of spiritual advice and counsel to write to a friend, and having no spare time but on the LORD'S DAY; I was doubtful whether I might spend some part of *that day*, on such employment. As I was musing on my bed what to do, *that scripture* came to my mind. *Rev. i. 10, 11*—"I was in the " SPIRIT on the LORD'S DAY, and I " heard a voice saying—What thou seest, " *write*, &c.—and send it to the *churches*." Whence I concluded it to be lawful to *write*, as well as to read, hear, meditate, and discourse of *spiritual matters*, on the LORD'S DAY.

EXPERIENCE V.

I made a vow to GOD,* to give *'him* the *tenth* of all that *he* should give me, in the ensuing year. That which occasioned me to vow this vow, was the reading *Gen.* xxviii, which fell out that morning in my ordinary course; where I observed, the most of those blessings which *Jacob* mentions, as his inducement to his vow, GOD had given *me*. He had vouchsafed me *his presence*—he had graciously *preserved* and *kept* me from my enemies,—and the noisome *pestilence*†. He had given me *bread* and *raiment*. I added, *Prov.* iii. 9. “Honour the LORD with thy substance, “and with the first fruits of all thine “encrease.” I considered also, that what I gave to GOD, should be “Fruit, abound-

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* *Well resolving and purposing, in the strength of CHRIST, is every christian's duty. But it may be questioned (in this case) of explicate vows, under the Gospel; and it is not to be made a precedent, no mention being made either in that or the Epistles—may prove a snare and entanglement, and has (too much) the look of legal bondage. It may be thought, it has, rather, our LORD's tacit reprehension. Math. v. 33.—“It “has been said, Thou shalt perform to the LORD “thy oaths—but I say unto you, Swear not at all.”*

† This was in the last great Plague year, 1665.

ing to my account." *Phil.* iv. 17.—*Math.* xxv. 34, 35, 36. "Then shall the KING say—Inherit the kingdom, prepared for you, &c.—For I was an hungered, and ye gave me meat; thirsty, and ye gave me drink; I was a stranger, and ye took me in—naked, and ye clothed me; sick, and in prison, and ye came unto me."

I considered which way I should give it to God; and I saw, from *Prov.* xix. 17. that "He that hath pity upon the poor, lendeth unto the LORD: and that which he hath given, will HE pay him again."—Especially what was given to the poor saints and members of CHRIST. *Math.* xxv. 35—40. "I was an hungered, and ye gave me meat, thirsty, &c.—And the KING shall say unto them: Verily I say unto you, inasmuch as ye have done it unto ONE of the least, of these MY BRETHREN, ye have done it UNTO ME." And as to the suffering ministers of CHRIST, I determined to bestow part of that I had dedicated to God on them: And that, though they were not brought to such extremities, as not to know how to subsist. I was moved thereto by *Philip.* iv. 10, 11. —The apostle *Paul* was not in such want but that he knew how to live "comfortably"

“ ably and contentedly.”—Yet he saith,
 v. 14. “ Ye have well done, in that ye
 “ have communicated with my affliction.”
 And tells them, v. 18. that their charity
 towards him, was “ an odour of a sweet
 “ smell; a sacrifice, *acceptable, and well*
 “ *pleasing* TO GOD.”

EXPERIENCE VI.

In reading *Calvin's Institutions*, I met
 with that place in *Isa.* xlv. 3. “ I will
 “ pour water upon him that is thirsty, and
 “ floods upon the dry ground. I will
 “ pour my spirit upon thy seed.”—Upon
 the reading whereof (having been, the night
 before, under conviction of the emptiness
 and barrenness of my soul, and some des-
 pondency of spirit thereupon) I conceived
 some hope, and found my soul lifted up
 towards God, to wait for, and expect the
 shedding abroad of his spirit in my soul,
 seeing he had said, “ He would pour it
 “ out upon the *dry ground* ;” but alas ! the
 lively sense of this was but momentary—it
 was soon gone, and my old deadness of
 heart returned upon me. Hence I observe,
 that it is of singular use both for the
 establishment of true, and discerning of
 false comforts, to see upon *what grounds*

our souls take in, and upon *what* they let go their comforts.—The letting go of our comforts, oftentimes proceeds from our letting go of the promises. When *Satan* can prevail to beat us off from the promise, he will quickly rob us of our comfort.

I find that at several times, I have been kept under doubts, and fears, and jealousies, and yet have had no scripture grounds for them, so that I perceive *that* proceeded from *Satan* darkening my heart, and keeping me in unbelief and trouble of spirit.

EXPERIENCE VII.

My soul being dejected, because, after long waiting upon God for the fulfilling of his covenant, in giving his SPIRIT, and carrying on the work of faith and sanctification with power, it had found no sensible in-comes; when I was reading the scripture, according to my usual custom, the LORD did rebuke the despondency of my spirit, from those words of the prophet. *Isa. xl. 27.* “Why sayest thou, O *Jacob*,
“and speakest, O *Israel*, my way is hid
“from the LORD, and my judgment is
“passed over from my God.”—And did encourage my soul still to hope in God, and wait for his strength, from the follow-
ing

ing words: v. 28, 29, 31. "Hast thou
 "not known? Hast thou not heard?—
 (if thou hast not known it by experience,
 having found his everlasting arms under
 thee, for thy support, yet hast thou not,
at least, heard it?) "that the everlasting
 "God, the LORD, the creator of the ends
 "of the earth, fainteth not, neither is
 "weary.—He giveth power to the faint,
 "and to them that hath no might, he
 "increaseth strength.—They that wait
 "upon the LORD, shall renew their
 "strength; they shall mount up with
 "wings, as eagles; they shall run, and
 "not be weary; they shall walk, and not
 "faint."—*Continue thou, therefore, O my
 soul, to wait upon the LORD.*

LORD, what an accursed hard heart have
 I; that sin, which grieves THEE,* thy
 SON †, thy SPIRIT ‡, should not grieve
 me!—That sin, which wearieth thee §,
 K 6 should

* Gen. vi. 6. "And it repented the LORD that he
 "had made man—and it grieved HIM at his heart."

† Mark iii. 5. And HE looked round about on
 them with anger, being grieved for the hardness of
 their hearts.—

‡ Ephes. iv. 30. Grieve not the HOLY SPIRIT
 OF GOD.—

§ Isai. xliii. 24.—*Thou hast wearied me with thine
 iniquities.*

should not be a burden to me! That I should not be troubled for want of thy presence, whenas the hiding of thy face made our SAVIOUR cry out, "*My God, my God, why hast thou forsaken me?*" That eternity and judgment to come, should make no impression upon me; that I can hear, yea speak of *thy word, thy wrath*, &c. and yet not fear thee, nor tremble at thy word, nor at this my condition.

EXPERIENCE VIII.

Being *sabbath-day*. Having formerly perceived a desperate hardness in my heart, that, *that* word which works upon others, should do me no good; that no means, no mercies, did melt my soul, and almost despairing of ever having it softened. After prayer, I was encouraged from the LORD, in reading Mr. *Hooker*,* upon *Acts* ii. 37. who, from those words, "When they heard these things, they (*viz. who had crucified the LORD CHRIST*) "were pricked at the heart," raises this obser-

* He was a plain, old, experienced divine, author of a little useful book, "*The poor doubting Christian drawn to CHRIST.*"

observation, "*It is possible, even for the most stubborn sinner, to get a broken heart.*"

—And now, O my soul, why art thou cast down? Is not the LORD greater than thy heart? Can *Satan* be more malicious to destroy thee, than the LORD is merciful to save thee? Yet the actings of my faith hereupon, are but faint.

Upon examination of myself, I have sometimes found that, to my own sense and feeling, I have been altogether void of any love or fear of GOD, and that I have been at such a time, as unable to work up my heart into the love and fear of GOD, as to "say to this mountain, Be thou removed and cast into the sea.*" Such wonderful deadness hath seized upon my soul, so greatly have I been enslaved, and held captive by *Satan*, that I have not been able truly to desire the SPIRIT OF GOD. O that my heart could bleed at the remembrance of this great evil, that I should not only be cut off from communion with GOD, but be contented with this condition.—That I should have no groanings in spirit to be delivered from this miserable bondage. Be instructed hence,
O my

* *Math. xvii. 20.*

O my soul, to ascribe every good motion to GOD, if thou feelest any hungrings after JESUS CHRIST, or any sorrow for want of GOD's presence, or the like, own it, as *his work*, and bless him for it.

I have sometimes found my condition much like the man, mentioned *John v.* who lay a long time by the pool of *Bethesda*, but was not able to put himself in, that he might be healed. Even so it is with my soul; though GOD hath opened “*a fountain for sin and for uncleanness, **” to wash in, and I find my soul exceedingly polluted, yet am I not able to step into this fountain that I may be healed. O, my soul, the LORD sees thy weakness, and that thou hast been now “*a long time in this case,*” wait thou on GOD: Who can tell, but as the bowels of JESUS did yearn towards that poor man, so may his compassions be great towards thee, and he may heal thee also. Cease not to importune him, saying, “*JESUS, thou SON of GOD, have mercy on me—O LORD, heal my soul!*”

Having, at several times, found divers workings upon my heart, as convictions,
and

* *Zecbar. xiii. 1.*

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and thereupon, some pantings and breathings after God, but as yet nothing come to perfection; I thought of, and found that I had cause to take up the complaint of *Hezekiah*, in another case. *Isai.* xxxvii.

3. "It is a day of trouble and rebuke, the children are come to the birth, and there is not strength to bring forth." Some time after, reading *Isai.* lxvi. it seemed to me, *that word* (v. 9.) was suited to my case: "Shall I bring to the birth, and not cause to bring forth, saith the LORD? Shall I cause to bring forth, and shut the womb, saith thy God?" O, my soul, wait thou on God, who will perfect his own work in thee. He hath said, "He will not break the bruised reed, nor quench the smoking flax, till he send forth judgment unto victory." *Isai.* xlii. 3.

I have oftimes seen "a law in my members, warring against the law of my mind, and leading me into captivity to the law of sin and death.*" So powerful and mighty have been the actings of some inward corruptions, that I have not been able to overcome them, but have been

* *Rom.* vii. 23.

been hurried away captive by them. Hereby I come to see *that* truth, "The heart of man is desperately wicked, who can know it?*" I cannot fathom the depth of iniquity which is in my heart. Hereupon, I am made to cry out with St. Paul, "O wretched man that I am, who shall deliver me from this body of death?"—O LORD, be not thou far from me, but make haste to help me. "Let the fighting of the prisoner come before thee, proclaim liberty to thy captive, and opening of the prison doors to him that is bound" *with the chain of sin. Isai. lxi. 1.*

EXPERIENCE IX.

(13) I find, that though in my judgment and profession, I acknowledge CHRIST to be my righteousness and peace; yet upon examination, I observe that my heart has done quite another thing, and that secretly I have gone about to establish my own righteousness, and have derived my comfort and peace from my own actings; for when I have been disquieted by the actings of

* Jer. xvii. 9.

of my sin, that which has recovered me to my former peace, has not been (that I could find) God speaking peace through the blood of CHRIST, but rather, from the intermission of temptation, and the cessation of those sins. When I have been troubled at an evil frame of heart, I do not find that the RIGHTEOUSNESS OF CHRIST has been my consolation; but that which has relieved me, as far as I can find, was, that afterward I found myself in a better temper.—Having been in trouble and perplexity, I have read the scripture, gone to prayer, and in doing these I have been relieved—yet I do not find, that at such times, I had real, true, living communion with God, in such duties; or that the SPIRIT OF GOD did, in those duties, reveal to me my interest in CHRIST, and so quiet my conscience. Hence I come to see what great need I have, and that it is of singular use to watch over my soul in all it ways; both in reference to sin, that I fall not into it; and when fallen, what the carriage and actings of my soul are at such a time; whether I flee for relief to God in CHRIST, or to my own works; and in reference to my duties, to take heed, lest those means which God hath appointed to be the conveyances of HIMSELF, his SON, and

and SPIRIT, and all spiritual blessings, should prove to me a mean of death, and separation from GOD, by my formal use of them, and resting in them. For as *Satan* keeps some alienated from GOD, by the gross pollutions of the world, so others, from CHRIST, by their establishing a *righteousness of their own*. O LORD, break thou this snare for me, and let my soul escape, as a bird from the net, that I may flee to thee and be at rest.

I have observed in myself, that when GOD, at any time, is pleased to work any thing in my soul, I soon lose it; if he quicken me, I soon grow dead-hearted again; if he enliven my affections, they soon grow cold and flat; and my old hardness returns upon me. Hence I come to see, that it is infinite wisdom and goodness in GOD, that he hath not put the stock of grace into our own hands, but hath treasured it up in CHRIST, that "our life is now hid with CHRIST in GOD,"* for so it "becomes sure to all the seed:†" hereby, also, I come to see that I have need of continual recourse to JESUS CHRIST, for new supplies of grace and strength.

The

* *Colos.* iii. 3.

† *Rom.* iv. 16.

The LORD GOD, in his wisdom, was pleased, when he delivered his people out of Egypt, before he brought them to Canaan, to lead them forty years in the wilderness, whenas he could have led them a nearer way to Canaan. "He led
 " them not through the land of the Philistines, although that was near." *Exod.* xiii. 17. He chose rather to lead them
 " through the great and terrible wilderness,
 " where were fiery serpents, and scorpions,
 " and drought." *Jer.* ii. 6.—Where there
 " was no water, where he brought them
 " forth water out of the rock of flint, and
 " fed them with manna; for this end, that
 " he might humble them, and prove them,
 " and do them good in the latter end." *Deut.* viii. 15, 16.—Dost thou find it so, O my soul, in thy travel towards the heavenly Canaan; dost thou walk through much spiritual drought, a land of deserts, and the shadow of death—dost meet with a flinty heart and fiery temptations? Know that the LORD doth this to humble thee (which, through his grace, thou hast sometimes found) and to prove thee, *i. e.* to discover thee to thyself (for he himself knows thy thoughts afar off) and this way of God, through grace, has been a means of discovering much of thy corrupt heart

to thee, and that he may do thee good in the latter end—therefore take heed, O my —soul, of *Israel's* sins, of murmuring against God under thy wants, of unbelief and tempting of God, &c. read often, and weigh well, the lxxviii. *Psalms*.

EXPERIENCE X.

This sabbath-day, the LORD was pleased, in the hearing of his word, to convince me of my sin and lost condition. But, LORD, how unfaithful was I then, and have been since, to the convictions of thy SPIRIT! how soon have I healed up the wound that was given by the word? how soon has an hard heart, a secure, careless spirit, taken possession of me! LORD, if ever thy word be effectual in me, thou must not only speak it to my heart, but write, and engraft, it there also. Henceforth I desire to wait on thee, as for the teachings of thy spirit, so for the writing of thy law in my heart by thy SPIRIT. I found a loathsomeness in my spirit to go to hear this sermon, whereby I perceive *Satan* would have hindered me. Be encouraged hence, O my soul, to break through all difficulties thou meetest with in doing thy duty. When thou findest any secret unwillingness

willingness to ordinances or duties, then stir up thyself to wait upon God, expecting that he hath some special mercy for thee, which *Satan* would hinder thee of.

EXPERIENCE XI.

The LORD did, in hearing of his word, revive some convictions that have formerly been upon my spirit, though in a very languid manner. I stood convinced, before the LORD, of unbelief, and that I was a lost creature by cause thereof, from the words of our SAVIOUR, *John* iii. 18. "He that believeth not, is condemned already." Conscience tells me that I am yet in unbelief, that I want *that faith* that is accompanied with the new-birth. *John* i. 12, 13. "As many as received him, to them gave he power to become the sons of GOD, &c.—which were born not of the, &c.—but of GOD."—*That faith* which should purge me from atheism, formality and resting in duties; from hypocrisy and deadness; from unclean affections, and inordinate love of the world; from a vain mind, and a light spirit—*that faith* which (*Acts* xv. 9.) "should purify my heart" from these, and the like evils—*that faith* that should
make

make CHRIST a greater reality, and “more precious to me” (1 Pet. ii. 7.) than any thing in the world—*that* faith which (Rom. v. 1.) “brings peace with God,” and (1 Pet. ii. 7.) joy in the HOLY GHOST, “unspeakable and full of glory.” I find I have had (Jam. ii. 17. 20.) “a dead faith,” and presumed upon God’s mercy in CHRIST, although I have been estranged from God in my heart and nature. My resting in duties, and trusting in my own righteousness, as far as I can see, hath been the deceit of my heart.

LORD, lay this conviction upon my conscience, for I find my heart would put it off, yea it hath already desperately hardened itself against thee. I fear I shall outgrow this conviction of thy word as at other times. I feel a carelessness of spirit, that would make light of eternity and of JESUS CHRIST. LORD, break my heart under thy word, for my unbelief and neglect of CHRIST. Let me not heal *myself*, but wait till thou shalt heal me.

Thou didst help the unbelief of thy servant Thomas, O that thou wouldest help mine also.

EXPERIENCE XII.

The LORD hath shewn me that I am "dead in sin," *Ephes. ii. 1.* Not only from the testimony of his word, but by inward experience; for I feel myself "alienated from the life of God," cut off from communion with the LORD JESUS, separated from GOD and his blessed SPIRIT: My deceitful heart has often gone about to repel this conviction, and has caused me sometimes to mistake a life of morality for a spiritual life; and at other times a life of formality. But now I find the scripture speaks of "dead works," and calls for "repentance from them," *Heb. vi. 1.* and "purging our consciences from them," *Chap. ix. 14.* By dead works, I understand not only the gross pollutions of the world, but all works whatever that are done by a man, void of the quickening SPIRIT OF GOD. Without union to CHRIST, there is no spiritual life; for as the natural life results from the union of the soul and body, and the state of death is nothing but the disunion and separation of the soul from the body; so our spiritual life results from the soul's union with CHRIST, and spiritual death is our separation from HIM. Now I feel myself as a

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poor

poor withered branch cut off from *this vine*, unacquainted with the actings of this spiritual life, as living by faith, serving GOD in spirit, mortifying sin by the SPIRIT, “walking in the spirit,” loving GOD above all things, and seeking his glory in all things. I have sometimes prayed against sin, resolving against it—striven with it, avoided occasions thereto, (all which a natural man may do) but sin hath returned upon me, and overcome me. How to fetch power from CHRIST’S death to mortify sin, how to believe in GOD for subduing it, how to do it by the spirit; these have been mysteries to me. LORD, when shall “the day dawn, and the *day-star* arise in my heart? When shall the “*day-spring* from on high, visit my soul, “to give light to him that sits in darkness, “and in the shadow of death?” Come, LORD JESUS, thou light of life, come quickly.

That which kept me a long time from resolving to give up my whole heart to GOD, in covenant, was a fear that I should break my covenant, and so double my sin. But I perceive since, that this was but *Satan’s* policy to keep my heart from GOD, and the true ground of my not doing this, was not conscientiousness of sin, (as *Satan* once

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once made me believe) but a lothness to part with all sin, and to serve God with all my heart.

A strong encouragement thou hast, O my soul, to enter into covenant with God, to serve him with thy whole heart; from that portion of his word which thou didst read this morning in Jer. xxx. 21, 22.

“ I will cause him to draw near, and he
“ SHALL approach unto ME: for who is
“ *this that engaged his heart* to approach
“ unto me? saith the LORD.”

Since my covenanting with God, I come to see more fully the truth of that place, Rom. viii. 7. “ The carnal mind
“ is enmity against God—is not subject to
“ the law of God, neither indeed *can be*.”
For I find a lothness to walk close with God; yea under a profession of religion, my carnal heart has been at enmity to the power and life of it; and this enmity has lain hid under, and being covered with a performance of some duties, which have not been destructive to that evil principle that has lived in me. Yea, I find my carnal heart is hungering after the “ flesh-
“ pots of Egypt,” after its old delights and sinful pleasures; is ready to murmur against God in the wilderness, and speaks of returning into *Egypt* and being impatient of the *cross*, it revolts from God

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many

many a time, and seeks relief and contentment from the creature.

Since my covenanting with God, I see more of the treachery and hypocrisy of my heart. I found my soul for a while more tender of sin, and my heart seemingly engaged to serve the LORD. But I soon forgot the covenant that I had made; and in a short space, I did not find that my covenanting had any influence on my heart and life. So that I see I did but flatter the LORD with my mouth, and lyed to him with my tongue, "for my heart was not right with him, neither was I stedfast in his covenant;" (Psal. lxxviii. 36, 37.) My unstedfastness in my covenant with the LORD did arise, as far as I perceive, from these two grounds: 1. My heart was not right with God when I made it; there was not that inward, cordial, full resolution to part with *all sin*, and that for ever, from an *antipathy* to it and *dislike* of it; neither that inward resolution of cleaving to God to have him my ALL IN ALL—to take all my contentment and joy in him, and to seek it in nothing else; which should have been. 2. I neglected my watch, and did not (as I should) renew my covenant often, and engage my heart to walk with God; and while I was slothful and negligent, my heart was stolen

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away by the devil and the world, and is now in league again with sin. LORD make me upright, and clear up to me my sincerity; "Search me and try me, and "let me know the ground of my heart;" keep me upon my watch and guard, that I may keep my covenant.

EXPERIENCE XIII.

The LORD did awaken my conscience to such a sense of my sin, and lost condition, in the hearing and reading of his word, that when I went to prayer, I was before him as a lost creature, being under wrath and the sentence of death; lying in my blood and pollution. Now whereas before, I found my heart carried out in begging *sanctification*, I now cried for the Blood of CHRIST to wash away the guilt of my sin. I did not *before* prize *justifying grace* so as *now*, in some weak measure, I was made to do. But I soon found an accursed *hard* heart;—in a little time I did not tremble at the wrath of God. I have laboured to work these convictions upon it; but I found such a roving heart, such a sleighty heart—so possessed with vanity, that nothing would abide with it. LORD, unless thou savest me for thy mercy sake, I perish!

EXPERIENCE XIV.

Sabbath-day — In meditation on 1 John iii. 23. “ This is his commandment ; that
 “ we should believe on the name of his
 “ Son JESUS CHRIST : ” considering with
 myself what this implied, viz. not only a
 relying upon GOD in CHRIST, for the
 remission of sin, but for the pouring out
 of the SPIRIT, John vii. 38, 39. “ He
 “ that believeth on me, as the scripture
 “ hath said, out of his belly shall flow
 “ rivers of living water ; this spake he of
 “ *the* SPIRIT, which *they that believe on*
 “ *him should receive.* ” Which SPIRIT,
 when it is given, will “ shed abroad the
 “ love of GOD in our hearts,” Rom. v. 5.
 and seal up the assurance of the remission
 of sins and witness our adoption ; “ The
 “ SPIRIT itself bears witness with our
 “ spirit that *we are the children of God.* ”
Rom. viii. 16. will mortify sin in us, ver. 13.
 “ Ye through the SPIRIT do mortify the
 “ deeds of the body ; ” will work all the
 works of GOD in us, and for us,—all
 which I want ; and to which I have been
 a long time convinced that I am unable.
 And considering farther, that this SPIRIT
 is the *free gift* of GOD, Psal. li. 12. “ Up-
 “ hold me with thy free SPIRIT ”—given
 not

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not according to our works, but of free mercy for the sake of CHRIST; Titus iii. 4, 5. 6. "The kindness and love of GOD
"our SAVIOUR toward man hath appeared,
"not by works of righteousness which
"we have done, but according to his
"mercy he saved us, by the washing of
"regeneration and renewing of the HOLY
"GHOST, which he shed on us abundantly
"through JESUS CHRIST OUR SAVIOUR."

And considering farther, that JESUS CHRIST had "received gifts," of which the *gift of the SPIRIT* is intended, "even for the
"rebellious, that the LORD GOD might
"dwell among *them*;" Psal. lxxviii. 18, I found my heart encouraged to wait upon the LORD for the pouring forth of his SPIRIT upon me, that I might have my heart renewed and sanctified, and the remission of my sins sealed up to my soul.

Afterwards considering further, that the way whereby a poor soul that has lost God's image, comes to be renewed in heart and mind, and "made partaker of
"the Divine Nature, is by faith in the
"promises," 2 Pet. i. 4. and observing how *Isaac*, who inherits the blessing, was not born by the strength of nature, but by promise; and as *Isaac* was born thro' the promise, so are all believers, Gal. iv. 28. "We, as *Isaac* was, are the children

“ of promise,” — “ not of the will of man,
 “ but of God,” John i. 13. — and that
 God “ giveth power to the faint, and
 “ strength to them that have no might,”

X in a way of waiting, Isa. xl. 29, 31. I
 saw from these considerations, farther
 ground of hope and waiting upon God,
 notwithstanding I find my strength perished
 from me.

Neither shall the guilt of my sin discourage me from waiting upon God;
 X from expecting his HOLY SPIRIT; from
 going to CHRIST: “ the whole need not
 “ a physician; CHRIST deals with sinners,”
 Mark ii. 17. He hath said “ he will in
 “ *no wise* cast out them that come to
 “ him.”* Why did he shed his blood to
 wash away our sins? How is he “ the
 “ Lamb of God that taketh away the
 “ sins of the world,” if he should cast off
 guilty souls when they come unto him?
 Is there not “ a fountain opened for sin
 “ and uncleanness,” to wash in? Zach.
 xiii. 1. What though I be in my blood,
 yet if I go to CHRIST he will not loath me;
 (Ezek. xvi. 6. “ When I passed by thee
 “ and saw thee polluted in thy own blood,
 “ I said unto thee, *when thou wast in thy*
 “ *blood, Live.*”) but “ will sprinkle clean
 “ water

* John vi. 37.

“ water upon me, and wash me from—*all*
 “ my filthiness,” Ezek. xxxvi. 25. When
 therefore I find guilt upon me, I will look
 to JESUS in such promises as these, Isa. i.
 18. “ Come now and let us reason toge-
 “ ther, saith the LORD, though your sins
 “ be as scarlet, they shall be as white
 “ as snow; though they be red like
 “ crimson, they shall be as wool.” — Isa.
 xliii. 25, 26. “ I, even I am he that
 “ blotteth out thy transgressions for *mine*
 “ *own sake*, and will *not remember* thy sins.
 “ Put me in remembrance: let us plead
 “ together: declare thou, that thou *mayest*
 “ *be justified*.” Isa. xlv. 21, 22. “ O
 “ *Israel*, thou shalt not be forgotten of
 “ me: I have blotted out as a thick cloud
 “ thy transgressions, and as a cloud thy
 “ sins; return unto me, for I have redeem-
 “ ed thee.” I will cry unto HIM, that I
 may have the pardon of my sin sealed up
 to my soul, in these promises, by his HOLY
 SPIRIT.

Neither shall my rebellious heart, the
 perverseness and corruption of my nature;
 discourage me; but I will, with *David*;
 “ beg a new heart, and a right spirit.”
 Pf. li. 10. I will say, as *Ephraim*, *Jer.*
 xxxi. 18. “ Turn thou me, and I shall be
 “ turned.” GOD hath sent CHRIST to
 bless us, “ in turning us from our iniqui-

"ties," Acts iii. 26. and to destroy what
Satan hath wrought in us, 1 *John* iii. 8.
 "that HE might destroy the works of the
 "devil." Therefore when I feel sin pre-
 vail, and lead me captive, I will, with
Paul, cry out of "this body of death,"
Rom. vii. 24. and go to GOD in CHRIST
 through such promises as these, *Mic.* vii.
 18. "Who is a God like unto thee, that
 "pardoneth iniquity, and passeth by the
 "transgression of the remnant of his heri-
 "tage? He retaineth not his anger for
 "ever; because he delighteth in mercy.
 "He will turn again, he will have com-
 "passion upon us, he will subdue our
 "iniquities, and thou wilt cast all their
 "sins into the depths of the sea." *Rom.*
 vi. 14. "Sin shall not have dominion over
 "you, for ye are not under the law, but
 "under grace." *Mat.* xi. 28. "Come
 "unto me, all ye that labour and are heavy
 "laden, and I will give you rest." *Isa.*
 xlv. 20. "Look unto me and be ye saved,
 "all the ends of the earth, for I am God,
 "and there is none else." *Jer.* xxxi. 33.
 "I will put my law in their inward parts,
 "and write it in their hearts." *Ezek.*
 xxxvi. 26. "I will give you a *new* heart,
 "and a *new* spirit will I put within you;
 "and I will take the stony heart out of
 "your flesh, and I will give you an
 "heart of flesh."

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When I feel myself graceless, I will look to him who is "full of grace," *John* i. 14, 15. and hath promised "to give grace," *Psal.* lxxxiv. 11. even "an heart to love him," *Deut.* xxx. 6. and to "put his fear into us," *Jer.* xxxii. 40. and to withhold "no good thing," if we (endeavour to) walk uprightly before him, *Psal.* lxxxiv. 11.

When I find the plague of an hard dead heart upon me, I will look unto the LORD, "who quickeneth the dead," *Rom.* iv. 17. and "can raise children to *Abraham* out of stones," *Mat.* iii. 9. I will look unto *him* in his covenant, promising "to take away the heart of stone, and to give an heart of flesh," *Ezek.* xxxvi. 26.

In time of desertion, when God withdraws the comfortable influences of his presence, I will not be discouraged, but will search my heart and try my ways, and see what cause I have given the LORD to depart from me. *Lam.* iii. 40. "Let us search and try our ways, and turn again to the LORD." *Isa.* lix. 2. "Your iniquities have separated between you and your God; and your sins have hid his face from you that he will not hear." I will earnestly seek the LORD, that he would return and shine upon me, and lift up the light of his countenance

upon my soul. *Pf.* lxxx. 3. "Turn us
 " again, O God, and cause thy face to
 " shine, and we shall be saved." *Pf.* lxxxix.
 46. "How long wilt thou hide thyself,
 " for ever?" *Hof.* v. 15. "I will go and
 " return to my place *till they acknowledge*
 " *their offence and seek my face: in their*
 " *affliction they will seek me early.*" I will
 not only pray, but wait for his return.
Pf. cxxx. 5, 6. "I wait for the LORD, &c.
 " and in his word do I hope—my soul
 " waiteth for the LORD, more than they
 " that watch for the morning." *Isa.* viii.
 17. "I will wait upon the LORD that
 " hideth his face from the house of *Jacob*,
 " and I will look for him." *Lam.* iii. 25,
 26. "The LORD is good to them that *wait*
 " for him, to the soul that *seeketh* HIM.—
 " It is good that a man should both hope
 " and quietly *wait* for the salvation of
 " the LORD." And in waiting, I will
 look unto the LORD, in these or like
 promises: *Pf.* ciii. 8, 9. "The LORD is
 " merciful and gracious, slow to anger,
 " and plenteous in mercy.—He will not
 " always chide, neither will he keep his
 " anger for ever." *Isa.* liv. 6, 7, 8.
 "The LORD hath called thee as a woman
 " forsaken and grieved in spirit, and a
 " wife of youth, when thou wast refused,
 " saith THY GOD.—For a small moment
 " have

“ have I forsaken thee, but with great
 “ mercies will I gather thee.—In a little
 “ wrath I hid my face from thee *for a*
 “ *moment*; but with *everlasting kindness*
 “ will I have mercy on thee, *saieth the*
 “ LORD thy REDEEMER.” *Isa.* lvii. 16,
 18. “ For I will not contend for ever,
 “ neither will I be always wroth; for the
 “ spirit should fail before me, and the
 “ souls which I have made.—I have seen
 “ his ways, and will heal him: I will
 “ lead him also, and restore comforts unto
 “ him,” &c. *Lam.* ii. 31, 32. “ The LORD
 “ will not cast off for ever:—but though
 “ he cause grief, yet he will have com-
 “ passion according to the multitude of his
 “ mercies.” *Hos.* vi. 1, 2, 3. “ Come and
 “ let us return unto the LORD: for he
 “ hath torn, and he will heal us; he hath
 “ smitten, and he will bind us up.—After
 “ two days will he revive us, and the
 “ *third day* * he will raise us up, and we
 “ shall live in his sight. — Then shall we
 “ know, if we follow on to know the
 “ LORD: his going forth is prepared as
 “ the morning, and he shall come unto us
 “ as the rain, as the latter and former rain.

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“ to

* Possibly, prophetically alluding to CHRIST'S resurrection.

“ to the earth.” *John* xiv. 18. “ I will
 “ not leave you comfortless, I will come
 “ unto you.” When I have neglected
 my watch, and fallen, and been unstedfast
 in covenant with GOD, I will not despair,
 but look to GOD *in* CHRIST, that he would
 pardon my sin, grant me repentance, and
 restore me. The covenant of grace admits
 of repentance after sin. *Lev.* xxvi. 21,
 40, 41, 42. “ If ye walk contrary unto
 “ me, and will not hearken unto me, I
 “ will bring seven times more plagues upon
 “ you, according to your sins.—If they
 “ shall confess their iniquity, &c. and
 “ that also they have walked contrary
 “ unto me—and that I also have walked
 “ contrary unto them, and have brought
 “ them into the land of their enemies ; if
 “ *then* their uncircumcised hearts be hum-
 “ bled, and they *then* accept of the punish-
 “ ment of their iniquity — then will I
 “ remember my covenant, &c. — and I
 “ will remember the land.” *Read the*
whole chapter.—“ Yea GOD hath exalted
 “ CHRIST to *give* repentance,” *Acts* v. 31.
 hath promised to “ heal backslidings,”
Hos. xiv. 4. invites backsliders to return,
Jer. iii. 1. 12, 13, 14. “ Thou hast played
 “ the harlot with many lovers, yet return
 “ again to me, saith the LORD—go and
 “ proclaim these words—and say, Return
 “ thou

“ thou backsliding *Israel*, saith the LORD,
 “ and I will not cause mine anger to fall
 “ upon you; for I am merciful, saith the
 “ LORD, and I will not keep anger for
 “ ever.—Only acknowledge thine iniquity,
 “ that thou hast transgressed against the
 “ LORD THY GOD, and hath scattered thy
 “ ways to the strangers under every green
 “ tree, and ye have not obeyed my voice—
 “ Turn, O backsliding children, *saith the*
 “ LORD, for I am *married unto you*, and I
 “ will take you, *one* of a city and *two* of
 “ a family, and I will bring you to *Zion*.”

How did *David* behave himself when
 “ iniquities prevailed against him?” he
 goeth to God “ to purge away his trans-
 “ gressions,” *Pf.* lxx. 3. he makes sup-
 plication to God that he would not “ cast
 “ him out of his presence,” *Pf.* li. 11.
 he confesses his sin, and God pardons him,
Pf. xxxii. 5. “ I acknowledged my sin unto
 “ thee, and mine iniquity have I not hid:
 “ I said, I will confess my transgressions
 “ unto the LORD, and THOU forgavest the
 “ iniquity of my sin.” Which should
 encourage all the godly, when they have
 fallen, to return unto the LORD; ver. 6.
 “ For this shall every one that is godly
 “ pray unto thee in a time *when thou mayst*
 “ *be found*.” St. *John* lays strict charge
 upon believers, that they “ *sin not* ;” but
 in

in case of sin he would not have them despair. 1 *John* ii. 1, 2. "My little children, these things write I unto you, that you *sin not*. And if any man sin, we have an advocate with the FATHER, JESUS CHRIST THE RIGHTEOUS—and he is the *propitiation* for our sins."—*Solomon* prayed to this purpose, 1 *Kings* viii. 46 to 50. "If they sin against thee (for there is no man that sinneth not) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the *land of the enemy*, far or near, yet if they shall bethink themselves in the land whither they were carried captives, and repent and make supplication unto thee, *in the land of them* that carried them captives, saying, We have sinned and done perversely, we have committed wickedness; and so return unto thee with all their heart, and all their soul, in the land of their enemies, and pray unto thee towards *their land* which thou gavest unto their fathers; then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and *all their transgressions* wherein they have transgressed against thee."—And God accepted this,

chap.

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chap. ix. 3. "And the LORD said unto him, *I have heard thy prayer* and thy supplication, that thou hast made before me." When therefore thou hast fallen, O my soul, by thine iniquity, and God hides his face, and withdraws his gracious presence, let "thy uncircumcised heart be humbled—accept of the punishment of thy sin;" turn unto the LORD and say, "Take away all iniquity, and receive me graciously, so will I praise thee." *Hos.* xiv. 2. Let not thy falls cause thee to depart from the living God. "Tho' thou hast played the harlot with many lovers, yet the LORD calls thee to return," *Jer.* iii. 1. "God commands us to "forgive our brother seven times a day, if he return and repent," *Luke* xvii. 4. Yea not only "seven times, but seventy times seven." *Mat.* xviii. 21, 22. And will not God much more forgive us, though we fall oft, if we return and seek his face, seeing "his ways are far above our ways." *Is.* lv. 9.

EXPERIENCE XV.

Having found much formality in my duties on the sabbath, and seeing myself lost *in them*, I put the question to my soul, What if thou die this night? What
is

is thy hope? How wilt thou appear before GOD? Righteousness of thine own thou hast none to trust to; thou seest how thou sinnest every day, and how full of sin thy best duties are—Upon this enquiry, the good SPIRIT of GOD brought to my remembrance 1 Cor. i. 30. "GOD hath made CHRIST unto us *righteousness*;" and Jer. xxiii. 6. "This is the name by which he shall be called, *the Lord* [orig. JEHOVAH] *our righteousness*," which was comfort to me; and enquiring what warrant I had to believe myself a sharer in this, and that I stand accepted of GOD by virtue of *this righteousness*, I saw from Rom. iii. 21, 22. "that this righteousness is unto and upon all that believe." Now through the LORD's goodness, and to his praise be it spoken, I have oftentimes found my heart (not only to long after pardon and renovation, but) to trust in CHRIST, and in GOD through him, for pardoning mercy and renewing grace, and all other good things.

EXPERIENCE XVI.

I found the LORD graciously present with me in my morning meditation on my bed, and my soul was much refreshed with Mr. *Simond's* sermon. God spake a
suitable

suitable word by him to my soul, from Mat. xv. 23. "But he answered her not a word."—God may sometimes defer to give an answer to a gracious and well qualified prayer; 1. to correct our deafness to his voice; 2. to put us upon more earnest seeking of him; 3. to exercise and try our graces.—God proportions mercies according to his delays, so they are the greater when given *in*. *Sarah* tarried long for a son, and then had an *Isaac*—so did *Hannah*, but then had a *Samuel*—so *Elizabeth*, but then had a *John*. My heart rejoiced at this, hoping that God would give an high degree of brokenness of heart in his own due time, though at present my heart was hard; and I remembered how hard Mr. *Bradford's* heart was once, to his own sense; and how eminent he was afterwards for tenderness; as Mr. *Fox* relates. God was very good this day. But O, how vile and sinful was I! I felt a very proud vain-glorious heart, both in hearing and after sermon was done; but the LORD chastised me for it: for at night, when I preached in the chapel, the LORD forsook me; I found no assistance of his SPIRIT either in prayer or preaching; but was much confounded in both; having little or no sense of the things I spake of, or prayed for.

We

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We read of *Naaman* *, that he expected a miraculous way of cure, "I thought" (*said he*) he will surely come out and stand, and call on the name of the LORD HIS GOD, and strike his hand over the place, and recover the leper." So have I found myself apt to expect that the SPIRIT of GOD should mortify and subdue sin in me, without my striving against it. But I have learned, it is the will of GOD that I should strive against sin, as well as pray and wait for his SPIRIT. GOD's "working in us to will and to do," excludes not our endeavouring, Phil. ii. 12, 13. "Work out your own salvation with fear and trembling, for it is GOD which worketh in you both to will and to do of his good pleasure." 2 Cor. vii. 1. "Having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit."

EXPERIENCE XVII.

I was immoderate in the use of the creatures ; and though checked and reprov'd from within, yet I persisted. At night, when I walked in my chamber, considering
what

* 2 Kings v. 11.

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what I had done, I was sad, and said to God, "LORD I have rebelled against thee." I had no sooner said it in my heart, but immediately that word was brought to me, Dan. ix. 9. "To the LORD our GOD be-
 " long mercies and forgivenesses (he will forgive again and again) "though we have
 " rebelled against him." O the wonderful goodness of God! Be amazed, O my soul, at this love. Now I saw the promise, Isa. lxxv. 24. "Before they call,
 " I will answer, and while they are yet
 " speaking, I will hear," made good to me. In the evening on my bed considering on this love of God, whence it should come to pass that the LORD should deal thus graciously with me, it was answered me from Mic. vii. 18. "He passeth by
 " the transgression of the remnant of
 " his heritage, because he delighteth in
 " mercy." Next morning, at my first awaking, the SPIRIT of God brought that scripture into my thoughts, Psa. lxxv. 3.
 "Iniquities prevail against me, as for our
 " transgressions, thou shalt purge them
 " away:" it came to me with some life and power, and was very suitable to my condition. O the goodness of God! the riches of his grace! that he should so soon come to my relief, and raise my soul by
 his

his promise ; this is mercy never to be forgotten.

EXPERIENCE XVIII.

In meditation, I found the LORD drawing forth my heart to close with CHRIST. I was convinced that GOD was willing to bestow his SON upon me ; because he did not only invite me, Isa. lv. 1. “ Ho, “ every one that thirsteth, come ye to the “ waters, and he that hath no money ; “ come ye, buy and eat, yea, come, buy “ wine and milk without money and without price ;” and commanded me, 1 John iii. 23. “ This is his commandment, that “ we should believe on the name of his “ Son JESUS CHRIST,” but even beseech and intreat me to receive CHRIST : 2 Cor. v. 20. “ As though GOD did beseech you “ by us, we pray you in CHRIST’s stead, “ be ye reconciled unto GOD.” I was further convinced of GOD’s real intention of giving me his SON, from his patient waiting and long suffering in expecting my return : even after much deafness to the voice of his SPIRIT, and dallying with his grace, he still offers his SON to me ; yea, he presses in upon me with the renewing of good motions and affections which I have quenched. Now whence is all this but

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but from the love and mercy of God, that he should be thus willing to have me take his SON? Now who am I, that I should withstand God? Why should I forsake my own mercies? LORD, thou hast shewn me, that my former revoltings shall not hinder this thy mercy, if I will acknowledge my sin, renounce myself, return unto thee, and embrace thy SON. *Jer.* iii. 12, 13. "Return, thou backsliding Israel, saith the LORD, and I will not cause mine anger to fall upon you; for I am merciful, saith the LORD, and will not keep anger for ever; only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD." O LORD, I thankfully accept thy offer of grace; I come unto thee, O give me thy SON, behold I give thee myself. Let me be espoused to the LORD JESUS; I am willing, through grace, to take up my cross, to deny myself, and to follow thee.

EXPERIENCE XIX.

Having set apart this day to seek the LORD, and to humble my soul before him,
I could

I could not get my heart to be afflicted and mourn under sin, but found much lightness in prayer, the LORD hid his face, and did not come into my poor soul with his quickening presence: so that I lay in a poor, desolate, forsaken condition, under much confusion; yet in the evening, a little before going to bed, seeking the LORD again, I was revived in reading Ps. xl. especially ver. 17. "I am poor
 " and needy, yet the LORD thinketh upon
 " me: thou art my help and deliverer,
 " make no tarrying, O my God." And next morning, in reading Ps. ix. 10. 18.
 " Thou, LORD, hast not forsaken them
 " that seek thee; the needy shall not alway
 " be forgotten, the expectation of the poor
 " shall not perish for ever;" I was thereby encouraged still to wait and hope. O LORD, I have sought thee, withhold not thy tender mercies from me. How long wilt thou hide thy face from me! O when wilt thou come unto me! Make haste to help me, O my God. I am poor and needy, O let me not be forgotten for ever; let not my expectation perish for ever. And now, O LORD, what is my expectation? It is even this, the giving in of mercy and grace through the LORD JESUS, pardoning mercy and renewing grace. It is the pouring out of thy SPIRIT,
 the

the taking away the heart of stone, and giving an heart of flesh ; it is an heart to know thee, to fear thee, to love thee, and obey thee, &c.

EXPERIENCE XX.

Being in trouble and distress of spirit, because the LORD hid his face, and withdrew himself from me, I went in the poverty of my spirit to Trinity lecture, and with some expectation of meeting God in his own ordinance. The LORD was gracious to me, and spake comfort to me from his word. I see it is good to wait upon God ; though he send the rich empty away, yet he filleth the hungry with good things. My soul was glad and rejoiced for a season. But going into the country the same day, among friends and a variety of worldly affairs, I lost somewhat of the favour and relish which the good word of God left upon me : and I found palpably my soul resting in those comforts which I had received, and growing secure and careless ; from whence the LORD gave me this instruction, that I am a poor silly wretch, knowing neither how to want, nor how to abound ; apt to murmur and repine in straits, and to be lifted up and grow secure in enlargements. O Lord ! in every condition,

dition, I need thy grace to teach me how to behave myself. O shew me thy way, and lead me therein, for thy name's sake. Also the LORD taught me hence, that I ought to be patient under his hands when he hideth his face, and to resign up my will to his will, in as much as I do not know what is good for myself. The LORD sees I should be worse, it may be, if I enjoyed more than I do, and therefore in wisdom and mercy keeps me in a low condition.

My confusion sometimes has been so great, and I have been so unsettled, and at such a loss in my soul, that I knew not what to do; all former workings have been questioned, and judged as nothing. In the hour of such temptation, the LORD taught me, besides prayer and searching into my soul, to have recourse to former experiences, Ps. lxxvii. 10, 11. "I will
 " remember the years of the right hand
 " of the most High—I will remember the
 " work of the LORD, surely I will remem-
 " ber thy wonders of old." And Psa. lxxxv. throughout.

EXPERIENCE XXI.

I bewailed it before God, that I was still at a loss to know, whether I loved him.

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him. And after prayer, I read 1 *John* chap. ii. and was made in a more special manner to take notice of v. 5. "Whoso keepeth his word, in him verily is the love of God perfected." Methought I saw God answering my prayer, and telling me out of *this word* of HIS, that I loved him. In him verily (ἀληθῶς) it is a sure sign of love to God, we need not doubt it, *if we keep* his word. Now if I know my own heart, I desire so to do. If the love of God be *perfected* in him that keeps his word, then surely it is *begun* in him that desires and endeavours *so* to keep it.

EXPERIENCE XXII.

The LORD helped me with tears to bewail mine abominations, even my original and actual sins, my formality, earthliness, alienation from him, &c. therein he did remember and fulfil that gracious promise, Ezek. xxxvi. 31. "Ye shall remember your own evil ways, and your doings that were not good; and shall loath yourselves in your own sight, for your iniquities and for your abominations." I found godly sorrow sweet, not only in the root and fountain thereof,

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(it

(it being a covenant blessing) but in the very actings of it.

In the evening, upon my bed, the LORD did graciously melt my heart in the sight of sin, under this consideration, that it was against infinite love. I was ashamed, confounded, and abashed, because I had so long slighted, neglected, rebelled against a GOD OF LOVE; my soul even trembled at it.

Having been with one under great temptations, and hearing of another under a wounded spirit, my heart was melted in prayer, whilst I was praising God for his long patience in the days of my sinning, and his gentleness and tenderness towards me in my conversion.

I found my heart drawn out to a recumbence on JESUS CHRIST: "*The SPIRIT saith Come.*" Rev. xxii. 17. CHRIST *saith Come*, John vii. 37*. *And the FATHER saith Come*, Mat. xxii. 4.† And who am I, LORD, that I should gainsay such invitations? Behold, LORD, I come, and put my trust in THEE.

* In the last day, that great day of the feast, JESUS stood and cried, "If any man thirst, let him *come* unto ME, and drink."

† *Come* unto the marriage.

EXPERIENCE XXIII.

I preached twice, and had very gracious assistance, much beyond expectation. In the week before, I was much indisposed, and could not get my heart to a settled meditation of what I was to speak. I was under a great sense of my impotence, and laboured in the fire till Saturday afternoon; when I cried to the LORD, he was gracious to me, and answered me. After my work was over, I was much assaulted with spiritual pride. I saw plainly, the reason of God's delaying his assistance, and giving me such sense of my weakness, was to keep me humble. Every way, O Lord! I see my own vileness; when thou withdrawest from me, then my heart dieth, and my strength fails, and I am ready to be froward. When thou enlargest me, then am I ready to be puffed up. O pardon, and purge away all my sin for thy name's sake.

In singing the xvth psalm, I found comfort; my conscience bearing me witness that I laboured after those things which are set down *there* as characters of a citizen of the new Jerusalem.

EXPERIENCE XXIV.

I had sweet meditations upon my bed; I found God in my morning prayer also in private, and assistance in preaching; but not such an influence of the spirit in public prayer, as I have sometimes found; yet I had begged of God, that he would give me his presence in public, as a token that he accepted of me and my work; but he withdrew. I feared hereupon, that I had tempted God, and sinned in begging new signs of his favour, when I had such great experience of his goodness many times before.—Lord, forgive the sin of thy servant.

Examining myself about a work of grace, I had some comfort from Psa. xl. 8.

“ I delight to do thy will, O my God: “ yea, thy law is within my heart.”—

Delight in doing the will of God is an argument of the law written in the heart; now I found that I had delight, especially in some duties, as visiting the sick, comforting of distressed consciences, &c.

I was somewhat terrified from that word in Job xlii. 7. “ The LORD said to Eli-
“ *phaz*, &c.—My wrath is kindled against
“ *thee*, and against thy *two friends*; for
“ ye have not spoken of ME *the thing that*

“ is

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“*is right*” — I was afraid, lest in my preaching I should sometimes speak those things of God that were not right: and soon after going to prayer, I was in time of prayer comforted from John xvi. 13. “The SPIRIT shall guide you into *all* truth.”

EXPERIENCE XXV.

I found the LORD very much answering my prayer, in giving very gracious and powerful assistance both in prayer and preaching, at *Trinity Lecture* on *Sabbath-day*. I may say as *Jabez*, 1 Chron. iv. 10. “And *Jabez* said, O that thou wouldest “bless me indeed, and be *with me*.” — And God granted *my request*; and that which added to the mercy was, God kept me humble after this enlargement.

I had a very evident answer of prayer — I was at a pinch for some money; I begged of God that I might be supplied; and that afternoon, one to whom I had lent a little money, brought it me; which was enough for my present necessities. The circumstances were very remarkable — I sought the LORD also to be with the parish in the choice of their churchwardens; and there were those two chosen,

M 3 whom,

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whom, if I had had the nomination, I should have chosen myself.

EXPERIENCE XXVI.

I kept a day of fast to the LORD. I found God graciously with me in prayer. The chief thing I propounded was, to seek direction as to my preaching on week days. Among other things, I begged of God a supply of my wants, being in some straits for want of money—That very night, one brought me ten shillings, for preaching a funeral sermon, which I expected not; and the next morning, the church-wardens of *St. Andrew's* parish brought me seven pounds and upwards; whereby I was sufficiently supplied. I could not but take notice of an evident answer of prayer, and a fulfilling of that promise, Prov. xxviii. 27. “He that giveth unto the poor, shall not lack.”

EXPERIENCE XXVII.

Being sad and dejected, because I had sinned at a time I was under the afflicting hand of God, I was very much revived by *Isa.* lvii. 17, 18. “For the iniquity, &c.—
“was I wroth, and smote him—I hid me—
“and he went on frowardly in the way of
“his

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“ his heart — *I have seen his ways*, and
 “ *will heal him*: I will lead him also,
 “ and restore comforts unto him,” &c.

Having afterwards sinned again, and been overpowered by a corruption which had often prevailed over me, I was caused to observe from *that scripture* farther, that it was not only a *single act* of sin which was committed, “ but *he went on frowardly* “ *in the way* of his heart;” and GOD saith, “ I HAVE SEEN HIS WAYS, and I WILL HEAL “ HIM.” It was a stay to my faith.— Here I observe what I have often found, viz. 1. Dejection is a fore-runner of consolation. Seldom have I had trouble upon my spirit, but if I have eyed and followed after GOD, he hath took it off by some word of promise. 2. The observing and pondering of every word and circumstance in a promise is of great use; as it has been to me. 3. GOD opens his promises gradually; sometimes hinting and discovering one thing, and then another, in the promise.

Being foiled by sin, I was raised to my former hope and affiance in GOD, by Phil. i. 6. The apostle’s CONFIDENCE was not on *their* fidelity, but on GOD’s, “ that HE “ would perform what he had begun;” and faith “ until the day of JESUS CHRIST,” rather than until the day of their death.

(probably) because he was *confident*, not only for the *Philippians*, but for *all the children of God*, till the coming of CHRIST.

Being another time foiled with the same corruption, and my heart sinking in a despondent frame, I was much revived from Jam. iv. 5, 6. "The spirit that dwelleth in us, lusteth to envy, but he (God) giveth *more* grace;" — where I saw, that even our strongest sins, such as our corrupt natures are most prone to, and are deeply rooted in our hearts and spirits, are conquerable by God's grace.

Being troubled that I had sinned against God under his correcting hand, and having thereby lost my former comfort which God had spoken to my soul after my former backslidings; I sighed over the great treachery and unstedfastness of my heart; and casting about in my thoughts where I should find a suitable word to fix on: God brought to my remembrance, Isa. xlviii. 8, 9. "I knew that thou wouldest deal *very treacherously*, and wast called "a transgressor *from the womb*. — For my "name's sake will I defer my anger, and "for *my praise* will I refrain for thee, that "I cut thee *not off*." While I was musing and pondering hereon, and new hope put into me, the LORD let in further comfort from v. 10—11, which is rendered by

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by *Piscator*, "Behold, I WILL REFINE
 " thee, and I WILL MAKE thee a CHOICE
 " ONE in the furnace of affliction—for
 " mine own sake, even for mine own sake
 " WILL I DO IT;" which gave me abundant refreshment, and did marvelously strengthen my hope in GOD.—*He adds this note*; "This was given me in, when I
 " had set apart some time to humble my
 " soul."

EXPERIENCE XXVIII.

I set apart a day for fasting and prayer, in behalf of my daughter, that had been so long sick. And in the evening had my FAITH revived, from *Isa.* xliv. 3. "I will
 " pour MY SPIRIT upon *thy seed*," &c. Two days after, I began the day with discourse with some friends, before I had been at my private communion with GOD; I met with a gentle rebuke from the providence of GOD, in my family affairs: and my heart was flat in family duty, and straitened in private. I took this as an *item to begin with GOD*, before I converse with men. In the evening GOD came in, graciously to me, in my family exercise.

EXPERIENCE XXIX.

Being Lord's Day, I was much discomposed in my spirit in the morning, by reason of a foil sin had given me the evening before. Satan would have beat me off from preaching, &c. &c. but I performed my morning exercise, and continued dejected till the evening; and then, in family prayer, God graciously revived me with that promise, Hosea xi. 10. "They shall walk after the Lord"—(in connection with verse 7.) "My people are bent to backsliding from me; though they called them to the most High, none at all would exalt him."—Where two things were a great relief to my faith; 1st. God promises they should walk after him, notwithstanding their habitual proneness to backslide from God. 2d. *Notwithstanding* their refusing to exalt the LORD, though called to it. Yet within a little time I was again foiled by my corruption; which made me see what a poor creature I was, if left of God to myself.

EXPERIENCE XXX.

At eleven at night—my daughter died, after a long sickness. God gave me several

me other encouragements to hope in reference to my child; as from *Mat. xix. 14.* "Suffer *little children* to come unto ME." And from observing how prevalent faith and prayer is with GOD, for the remission of sins, and salvation of others as well as our own souls. *Mat. ix. 2.* "Jesus seeing their faith, said, Son, be of good cheer, thy sins be forgiven thee." So *1 John v. 16.* "If a man see his brother sin a sin which is not unto death, he shall ask of GOD, and He shall give him life." Now I considered, that though my child had sins incident to childhood, yet it had not sinned the sin unto death; and therefore I concluded, that if I asked of GOD, he would give it life; *Jam. v. 15.* "The prayer of faith shall save the sick, and if he hath committed sins they shall be forgiven him." *Mat. xv. 22, 28.* "Have mercy on me, O Lord, &c. my daughter is grievously vexed—Jesus answered —O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

The woman of *Canaan's* faith and prayer availed with CHRIST, for the casting the Devil out of her daughter. Now GOD helping me to act faith for my child, upon the account of his covenant, and stirring me

me by *His* SPIRIT often to pray for my child, I was thereby encouraged to hope for its *salvation*.

— The same day, the *small pox* began to appear upon my sister. I knew not what breaches GOD might be about to make in my family ; but as I was hearing the word, the minister's treating on GOD's intention to glorify himself by all afflictions that he laid upon his people, from that scripture, Isa. v. 15, 16. " And " the mean man shall be brought down, " and the mighty man shall be humbled— " But the LORD OF HOSTS shall be *exalted* " *in judgment*," &c. This word satisfied me, that whatever judgments God should bring upon me or my family, he would exalt and glorify his own name by them. Hereupon I submitted and resigned up myself to GOD, to do with *me* and *mine* what he pleased.

Yet I was then under the sense of sin, which weakened my faith, and made me fearful I should not bear up chearfully if I should be visited while under the sense of guilt. But I was much encouraged in meditation from Mich. vii. 8, 9. " When " I sit in darkness, the LORD will be a " light unto me." This faith they held when their affliction was attended with the sense of sin ; for it followeth, " I will bear " the

“ the indignation of the LORD, *because I have sinned* against him.” I was also much encouraged by the promises that I had collected to comfort myself with, when I was in danger of contagious diseases; especially those two, *viz. Psal. xli. 12.*

“ As for me, thou settest me before thy face for ever:” and this was when “ an evil disease cleaved fast unto him,” *v. 8.* which was the fruit of his sin, *v. 4.* “ Heal my soul, for I have sinned.” *Pf. xxxviii. 5—7.* “ My wounds are corrupt, and there is no soundness in my flesh.”

Though in this visitation he was afflicted with the sense of sin and of God’s displeasure, *v. 1 to 4;* “ Rebuke me not in thy wrath—in thy *hot* displeasure—thy hand presseth me sore—for mine iniquities are gone over mine head;” — and was deprived of the comfortable society of his relations and friends—*v. 11.* — “ My kinsmen stand afar off”; yet he kept up his hope in GOD—*v. 15.* — “ For in THEE, O LORD, *do I hope;* Thou wilt bear, O LORD MY GOD”—and *v. 22.* — “ O LORD my *salvation.*” A little while after, I had the sense of guilt taken off while studying my sermon, on *The cure of the fear of death.**

* He left this, with three other manuscripts, designed for the press: but whether printed or not, I could never hear.

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— I saw the *plague of my heart* breaking out. I argued against my corruption, yet it overcame me, and led me captive. It wounded me, that I should sin against God even while under his correcting hand. My faith was revived by *that* scripture, *Isa. lvii. 18.*—"I have *seen* his ways, and "*will heal him.*" I was much encouraged from that word, *I will heal him*, which imports the subduing, as well as the pardoning of sin.

EXPERIENCE XXXI.

I enjoyed the opportunity of the LORD'S SUPPER: I found God gracious to me in preparation. In the morning, when I awaked, God brought to my remembrance *Jer. ii. 32.* "*Can a maid forget her ornaments, or a bride her attire?*" I considered I was to meet and sup with my *Bridegroom*, the LORD JESUS: and then considered what ornaments and attire would best please him, that I might put them on. And these were presented to my thoughts, (some as I lay in bed, and some afterwards) as lovely and desirable in the sight of CHRIST; which I determined to put on.

— 1. "The *ornament* of a meek and "quiet spirit — in the sight of God of "great price." 1 *Pet. iii. 4.*

2. *Faith—*

— 2. *Faith*—*Cant.* iv. 9. “Thou hast
 “ravished my heart with ONE OF THINE
 “EYES.”—*Faith* hath the office of an eye
 in the soul; *John* vi. 4.—“Every one that
 “SEETH AND BELIEVETH.” *Heb.* xii. 2.
 “LOOKING unto JESUS.—”

— 3. *Love*—*Cant.* iv. 10. “How fair
 “is thy love, my sister, my spouse,” &c.

— 4. *Humility*—*Mat.* xi. 29. “Learn
 “of me, for I am lowly in heart.”

— 5. *Self-denial*, and forsaking of every
 thing that comes in competition with
 CHRIST. *Psf.* xlv. 10, 11. “Hearken, O
 “daughter, and consider—*forget* thine
 “own people, and thy father’s house.
 “So shall the KING greatly desire thy
 “beauty.”

— 6. An *obediential* frame of heart;
Mat. x. 20, 21. “All these have I ob-
 “served from my youth—JESUS behold-
 “ing him, loved him.”

— 7. An heart resolved to hold and
 maintain frequent converse and commu-
 nion with HIM; *Cant.* ii. 14. “Let me
 “see thy countenance, let me hear thy
 “voice; for sweet is thy voice, and thy
 “countenance is comely.”

— 8. *Uprightness*—*Prov.* xi. 20. “Such
 “as are *upright* in their way, are *His*
 “delight.”

— 9. A holy fear of God, and hope in his mercy—*Pf. cxlvii. 11.* “The LORD
“ hath pleasure in them that *fear* him, in
“ those that *hope* in *His* mercy.”

— 10. *Fruitfulness*—*Cant. iv. 16.* “Let
“ my *beloved* come into *His* garden,
“ and eat his *pleasant fruits*.” And *chap.*
v. 1. “I am come into my garden, my
“ sister, my spouse; I have gathered my
“ *myrrh* with my *spices*,” &c.

But though God graciously assisted me in preparation, yet in the time of receiving, my heart was flat and dead. As soon as the sacrament was ended, I retired to my chamber to pray; and as I was praying, that scripture was brought to my remembrance, *Rom. iii. 3, 4.* “Shall their un-
“ belief make the faith of God of none
“ effect? God *forbid*.” I argued thence, that the sins of my holy things; my dead-
ness, and want of holy and due affections in time of receiving, should not make void what God had promised, in and by this ordinance, but that the cup was to me
“the communion of the blood of CHRIST,”
and “the new testament in his blood;”
and the bread “the communion of the
“body of CHRIST.” This did strengthen my faith, to depend upon God for the benefits signified, and sealed by that ordinance, notwithstanding the indisposition of my heart in the time of receiving.

EXPERIENCE XXXII.

As I was musing on that rich promise made to Abraham, *Gen. xv. 1.* "Fear
 " not, Abraham, I am thy shield and thy
 " exceeding great reward;" which is
 sufficient to bear up the soul under the
 fear and danger of any evil, and against
 the loss and want of any good things; I
 considered what warrant I had to apply
 that promise, and presently that scripture
 was hinted to me, *Gal. iii. 9,* "they"
 " which be of faith, are blessed with faith-"
 " ful Abraham." I was strengthened and
 comforted by it.

—Twice, in this week, I observed that
 setting upon worldly business (which
 called hastily upon me) before I had been
 at closet prayer, and performed my usual
 meditations on the promises and covenant
 of God, my heart grew out of frame and
 unfavoury, and I was *successless* on both days.

EXPERIENCE XXXIII.

Sabbath-day; at my entrance on my
 morning meditation on God's covenant, I
 had a great combat in my spirit about my
 laying claim to God, as my God, having
 been lately foiled by my *sins*; but God
 helped

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helped me, and shewed me out of his word, that I *might* and *ought* to keep my hold of God as MY GOD, notwithstanding my often backslidings from him. *Jer.* iii.

i. 5. 7. "Thou hast played the harlot with *many lovers*—yet return again to me, saith the LORD.—Behold thou hast *spoken and done* evil things as thou couldest—And I said, *after she had done all these things*, Turn thou unto ME."—Yet v. 19. says GOD, "Thou shalt call Me, MY FATHER, and shalt not turn away from Me." *Hos.* ii. 5. "Their mother hath played the harlot—hath done shamefully"—with v. 16.—"It shall be, saith the LORD, that *thou* shalt call me *Isbi*." (Heb. *my husband*.)

The same evening, considering how often and greatly I have sinned, and yet I had been forgiven: I pondered on *that* scripture, *Luke* vii. 47, 48. "Wherefore, I say unto thee, her sins *which are many*, are forgiven, for she *loved much*—and He said unto her, thy sins are forgiven."—And saw that I had cause to love the LORD much, because I had *much forgiven*. And considering how I should shew my love to God, and *that* much, these scriptures were hinted to me, *Psf.* xl. 16. "Let such, as *love thy name*, say continually, the LORD be magnified." *Psf.* xcvi. 19.
"Ye,

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“Ye, *that love the LORD*, hate evil.”
John xiv. 10. “If ye love me, keep my
 “commandments.” And *Chap.* xxi. 15.
 &c.—“Simon, *lovest thou me?*—feed my
 “lambs—feed *my sheep.*” LORD! help
 me *thus* to shew my love to thee.

EXPERIENCE XXXIV.

Having been overtaken with the sin, which
 easily besets me, and hath often foiled me,
 my spirit fell, and my faith flagged, and
 I could not look upon God with any bold-
 ness—was indisposed to prayer—yet, in
 time of prayer, God magnified his free
 grace to me, and revived my soul, with
 that scripture, *1 John* ii. 1, 2. “If any man
 “sin, we have an advocate, &c.” After
 I had ended my supplications, I pondered
 on that scripture, and was comforted
 against the sense of my sin by the *advocate-*
ship of JESUS CHRIST, who pleadeth his
propitiatory sacrifice as a satisfaction to his
 FATHER’S justice for the sins of believers,
 as oft as they fall into them. And query-
 ing with myself, whether he would
 be an *advocate* to me, to plead *for me*, I
 was satisfied from that word, *John* vi. 37.
 “Him that cometh to me I will *in no wise*
 “cast out.” I was also further encouraged
 from *Heb.* vii. 25. “Wherefore he is able
 “also

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“ also to save them to the *uttermoſt* that
“ come unto God *by Him*, ſeeing he ever
“ liveth to make interceſſion for them.”

I conſidered that the interceſſion of CHRIST, answered all charges and accuſations that could be brought againſt thoſe for whom he interceded. And that the interceſſion of CHRIST keeps us ſo firmly in the love of God, that nothing could be able to ſeparate us from it. *Rom. viii. 34-5-8-9.*

“ Who is he that condemneth, it is
“ CHRIST that died, yea, rather that is
“ riſen again, &c. who alſo maketh in-
“ terceſſion.”——“ Who ſhall ſeparate
“ us from the love of CHRIST? &c.
“ I am perſuaded that neither death,
“ nor life, nor angels, &c. nor any other
“ creature ſhall be able to ſeparate us.”—

I conſidered, further, that the perſons for whom *He* interceded, were ſuch “ as
“ came to God *by Him* :” And that he interceded for them *at all times* ; when they are fallen, as well as when they ſtand ; when they are in a dead, as when in a lively frame, for he *ever liveth* to make interceſſion. After theſe *Meditations* my ſpirit revived. And notwithstanding I was, before, bowed down under the ſenſe of guilt, I went with boldneſs to God, leaning upon the MERITS AND INTERCESSION OF JESUS CHRIST.

EXPERIENCE XXXV.

My spirit being bowed down with the sense of guilt, because I was foiled by a sin against which I had prayed many years—I was revived in reading in my course, 2 Cor. xii. 7, 8, 9. “And lest I should
 “be exalted above measure, through the
 “abundance of the revelations, there was
 “given to me a thorn in the flesh, the
 “messenger of Satan to buffet me, lest I
 “should be exalted above measure.”

“For this thing I besought the LORD
 “thrice, that it might depart from me.”

“And he said unto me, My grace is
 “sufficient for thee: for my strength is
 “made perfect in weakness. Most gladly
 “therefore will I rather glory in my infir-
 “mities, that the power of CHRIST may
 “rest upon me.”

Whence I observed: 1. GOD sees it needful for some of his servants to meet with buffeting. 2. When GOD lets loose any corruption, “a thorn in the flesh,” or temptation, “a messenger from Satan to
 “buffet us,” it is to keep us humble, and from being exalted. 3. GOD suffers his faithful servants, sometimes, to pray long against corruption, or temptation, and yet cannot get it removed. 4. Though my

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strength was not sufficient to resist and overcome my sins, yet CHRIST's grace was sufficient. *Paul* was insufficient to any good of himself, as I am; 2 *Cor.* iii. 5. "Not that we are sufficient of *ourselves*, "to think any thing as of ourselves, but "our sufficiency is of God."—He had a body of sin and death as well as I, *Rom.* vii. 23-4. "I see a law in my members "warring, &c.—Who shall deliver me "from the body of this death?"

And *Satan* assaulted him *here* as well as me, and, therefore, if God's grace was sufficient for Paul, why not for me also? What God spake to Paul, I applied as spoken to me, according to *Math.* xxii. 31. —"Have ye not read that, which was *spoken unto you*, by GOD," &c. CHRIST saith, what was spoken by God to *Moses*, was *spoken to them*; though many hundred years after *Moses*. ●

Who would ever have thought that so many afflictions as David had suffered, so many mercies as he had received, so many vows as he had made, so many pieces of holy scripture as he had proved, &c.—should not have made him a *whole* man? Who would have dreamed, that after all this, so many dregs of adultery—of treachery—of murder—should have been left remaining in him. Yet, *when David*
remitted

remitted his watch, over *his own heart*, how foully did HE fall!

I was also much comforted against the sense of my sin, from *Isa.* liv. 9. "This is
 " as the waters of *Noah* unto me: for as
 " I have sworn that the waters of *Noah*
 " should no more go over the earth, so
 " have I sworn that I would not be wroth
 " with thee nor rebuke thee." I looked
 upon myself as entitled to this promise, by
 virtue of what is said, *v.* 17. "This is the
 " *heritage* of the servants of the LORD." I
 considered, farther, that the *covenant*
 which GOD made with *Noah*, was con-
 firmed with an oath—made with a *non*
obstante multiplici peccato hominis—with a
 promise it should stand valid, "notwith-
 " standing the imaginations of man's heart
 " is evil from his youth." *Gen.* viii. 21.—
 I considered, further, that notwithstanding
 the *covenant* with *Noah*, there might be
 immoderate rains, which might prove a
 great affliction, though there should not be
 an *universal deluge*. So, notwithstanding
 this *oath* of GOD, and his *covenant* with me,
 I might meet with temporary afflictions;
 but I should, by virtue of the *covenant*, be
 delivered from *eternal wrath*. Blessed be
 GOD, this scripture did much revive and
 comfort my soul.

Not-

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Notwithstanding all this goodness of God, I found my heart still manifesting its in-bred corruption, and I was foiled again by my sin; which did much cast me down. And being to draw nigh to God, at the LORD's table, I was much discouraged; but before the sabbath came I was, in prayer, revived with *Isa.* liii. 5 and 6. "But *he* was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon HIM, and *by his stripes we are healed.*—All we like sheep have gone astray, we have turned every one to his *own way*, and the LORD hath laid (*Heb. made to meet*) on him the iniquities of *us all.*"—Also in conference, by *Math.* xi. 28. "Come unto ME, &c.—I will give you rest." I found I was in a *labouring* condition, and such CHRIST invited. And also from *Pf.* lxxv. 3, 4. "Iniquities *prevail* against me: as for our transgressions, THOU shalt *purge them away.*"—Blessed is the man whom THOU chusest, and *causeth to approach unto THEE.* We shall be satisfied, &c.—*David*, when he found iniquity prevailing, did yet conclude, that upon his approaching to God in his ordinances, he should *be satisfied.*

In reading *Luke* viii.—"There met Him a man that had devils *a long time*—

N

"JESUS

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“JESUS asked—What is thy name? and “he said *Legion*, because many devils had “entered into him.” I was encouraged to hope that the LORD JESUS would dispossess, and cast out my sins out of my soul, though they were many, and had possessed me a long time. For it is as easy for CHRIST to cast a sin, as to cast a *devil* out.

The LORD warned me to take heed how I presumed to sin against *Him*, upon account of any mercies and favours he had bestowed upon me; or of any gifts or graces given me, from 2 *Pet.* ii. 4. “If “God spared not the angels that sinned, “but cast them down into hell,” &c.—The angels had been partakers of great goodness God had done for them, placed them in heaven—yet when they sinned he *did not spare them*, but cast *them* down to hell. O, my soul, “be not high-minded;” do not presume to sin against God, but fear to offend him.

EXPERIENCE XXXVI.

Corruption having prevailed, I was indisposed to pray, and could not meditate. After I had been praying a *second* time, tho’ with much flatness and distraction, God graciously

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graciously revived my soul with *Rom.* vii. 23—25.—“I see a law in my members, warring
“ against the law of my mind, and bringing me into captivity to the law of sin,
“ which *is in my members*.—I thank God,
“ through JESUS CHRIST.”—And *Chap.*
viii. 1. “There is therefore *no condemnation* to them that are in CHRIST JESUS.”

—In the like case, GOD revived me with *Isa.* xliii. 24-5.—“Thou hast made
“ me to serve with thy sins, thou hast
“ wearied me with thine iniquities.—I, even
“ I am HE that blotteth out thy transgressions for mine own sake, and will
“ not remember thy sins.”

—In the like case I was encouraged from 1 *Sam.* xii. 20—22. “And *Samuel*
“ said unto the people, Fear not; ye have
“ done all this wickedness, yet turn not
“ aside from following the LORD—for the
“ LORD will not forsake his people, for
“ HIS GREAT NAME’S SAKE: because it
“ hath pleased the LORD to make you his
“ people.”—And from *Jer.* xxxi. 37.
“Thus saith the LORD, if heaven above
“ can be measured, &c. I will also cast off
“ all the seed of *Israel*, for all that they
“ have done, saith the LORD.” Soon after
I renewed my covenant with GOD, yet
quickly found my treacherous heart departing from HIM, and revolting and

relapsing to sin. Yet God still comforted me with *His* word. *Jer.* xxxi. 31-3-4.—

“ I will make a *new covenant*—I will put
“ my laws in their inward parts, and
“ write it in their hearts, and I *will be*
“ their God, and they *shall* be my people
“ —they shall all know me from the least
“ unto the greatest, saith the LORD: for
“ I will forgive their iniquity, and I will
“ remember their sin no more.” And

Rom. xiv. 4. “ He shall *be holden up*, for
“ GOD *is able* to make him stand.”—It is
spoken of “ him that is weak in the faith.”

v. 1. And encouraged me to hope for the
acceptation of my person and services, from
Isa. lvi. 6, 7. them “ that join themselves
“ to the LORD, to be *his* servants—will I
“ bring to my holy mountain, and make
“ them joyful in my house of prayer—
“ their sacrifices *shall be accepted* upon
“ mine altar: for mine house shall be
“ called a house of prayer for *all people*.”

—Being a day of private humiliation,
for my unprofitableness under my affliction,
sighing under my incorrigibleness, God
minded me of *Jer.* xxxi. 18. 20. “ I have
“ *surely* heard *Ephraim* bemoaning himself—
“ since I spake against him, I do *earnestly*
“ remember him *still*: therefore my bowels
“ are troubled for him; I will surely *have*
“ *mercy upon him*, saith the LORD.”

Which

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Which much refreshed me, and strengthened my faith.

—Having some days before felt much of the sinfulness and filthiness of my own heart; sin not only *arising*, but *leading me away captive*; I was afraid, because of my sinfulness, God, being most holy, would cast me out of his favour. But the LORD instructed me from *Psf.* lxxxix. 30 to 35 v.

—“ If his children forsake my law—then
“ will I visit their transgression with the
“ rod—nevertheless, my *loving* kindness
“ will I not utterly take from him—my
“ covenant will I not break, nor alter the
“ thing that is gone out of my lips.”——
That his holiness should not deter me from expecting the accomplishment of his promise, but rather encourage me to hope. For God had sworn, *by his holiness* “ he
“ would not *take away* his loving kindness,
“ nor *alter* his covenant; notwithstanding
“ he found sin.”

—It was a suitable word to my state, and that which afforded me some support, which I met with in my course of private reading. *Psf.* xix. 13. “ Keep back thy
“ servant from presumptuous sins, let them
“ not have dominion over me.” Where I considered, 1. That David found in his heart a proneness to presumptuous sins, which made him cry out, “ keep back thy

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“servant,” &c. 2. He was not without fear or danger, lest presumptuous sins should get the dominion over him, for he prays, “let them not have dominion.” 3. When he found it thus with himself, he calls himself God’s servant; “Keep back thy servant.” This word coming when my heart had been upon the borders of a presumptuous sin, did much affect me.

EXPERIENCE XXXVII.

Being a day of humiliation, I was much indisposed to the duties of the day. I found my heart unfit to pray in private, and to perform family exercise. The sense of guilt had clouded and bowed down my soul. In the evening God revived my soul with *Isa.* lxiv. 6, 7, 8. They complained “they were all as an unclean thing—their righteousness as filthy rags,” v. 6.—there was a flagging of the spirit of prayer, v. 7.—and this in time of great judgments.—v. 10, 11. “Thy holy cities are a wilderness, *Jerusalem* a desolation—“our holy beautiful house (*viz. the temple*) burned; and all our pleasant things laid waste.” Yet they say (v. 8.) “But now *thou*, O LORD, art *our FATHER*.”—This suited my condition, and encouraged me to believe my relation to

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to God, and his to me, as *my Father*: though I found myself under the foresaid distempers.—I was also supported against my sins with 1 *John* ii. 24. “Let that
 “*abide* in you which you have heard from
 “the beginning, if that *which* you have
 “*heard from the beginning* shall remain in
 “you, ye *shall continue* in the *Father* and
 “the *Son*.” By which I was encouraged
 to hold fast what instructions, comforts,
 and supports I had formerly received from
 God. That which ye have heard (*viz.*
 from the teachings of the spirit, *John* vi.
 45. “They shall be all taught of God—”)
from the beginning, *viz.* from the time they
 began to believe in CHRIST. *Heb.* iii. 14.
 “We are made partakers of CHRIST, if
 “we hold the *beginning of our confidence*
 “*steadfast, unto the end.*”

EXPERIENCE XXXVIII.

Jan. 1. I awaked about four in the
 morning, and had many sweet meditations
 in my bed, for the space of about two
 hours. I then resolved with myself to
 engage my heart afresh, and to renew my
 covenant with the LORD, the beginning
 of this *new year*; to be the LORD's servant:
 to serve the LORD and his Son JESUS
 CHRIST, all the remainder of the days I

had to live in this world ; in such service as HE should see fit to employ me. The encouragements and inducements that were brought to my mind, and drew out my heart, willingly and chearfully to give up myself to the LORD, to serve HIM, and HIS SON JESUS CHRIST, were these.

1. His promise of affording his presence and assistance to such as are *his* servants ; and to be *their* GOD. *Isa.* xli. 9, 10. “ Thou
 “ whom I have taken—and said unto thee,
 “ thou art *my servant* : I have *chosen thee*,
 “ and not cast thee away.—Fear thou not,
 “ for I am with thee : be not dismayed,
 “ for I am *thy* GOD. I will strengthen
 “ thee ; yea, I will help thee ; yea, I will
 “ uphold thee with the RIGHT HAND OF
 “ MY RIGHTEOUSNESS.”

2. The great and precious promises made to his servants, *Isa.* liv. *throughout*, which concludeth thus, *v.* 17. “ This is the
 “ heritage of the servants of the LORD.”

3. We glorify GOD when we serve Him. *Isa.* xlix. 3. “ Thou art my servant, O
 “ Israel, in whom I will be glorified.”

4. GOD hath done great things for me, both for my outward and inward man, and the only thing that he requires of me, is to serve Him in truth and sincerity.

5. All CHRIST's servants shall assuredly be with Him where he is, and shall be
 honoured

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honoured of the *Father*. *John* xii. 26.
 “ Where I am, *there* shall also my ser-
 “ vant be: if any man serve me, *him*
 “ WILL MY FATHER honour.” And shall
 “ enter into the joy of their LORD. * ”

EXPERIENCE XXXIX.

Reading *Leviticus* xxii. 3. “ Whosoever
 “ he be that goeth unto the holy things,
 “ having his uncleanness upon him, *that soul*
 “ shall be cut off from my presence. I AM
 “ THE LORD.” And the ensuing *sabbath*
 being *sacrament* day, I considered with my
 self; 1. That greater reverence is due to
 the *Lord's-supper*, than to the holy things
 under the *law*. 2. *Moral* uncleanness is
 greater than *ceremonial*. 3. Therefore I
 considered how I might go to this ordi-
 nance, and administer it to others, without
 “ having my uncleanness upon me ? ” that
 is, how I might be purged from my un-
 cleanness. To that end I determined,

1. Humbly to acknowledge, confess,
 and bewail the uncleanness of my heart,
 lips, and life, before the LORD. *Isa.* vi.
 5 to 9. “ Then said I, Woe is me, for
 “ I am undone. Because I am a man of
 “ unclean lips—then flew one of the
 “ *Seraphs*, &c. and he said, Thine iniquity

N 5

“ is

* *Math.* xxv. 21.

“ is taken away. Also I heard the voice
 “ of the LORD, saying, Whom shall I send?
 “ —Then said I, Send me—and HE said
 “ go.”—When the prophet bemoaned his
 uncleanness, the LORD purged it away,
 and sent him to do his office.

2. To go to “ the fountain set open for
 “ sin and *for uncleanness.*” *Zeck.* xiii. 1.
 • That is to act my faith on the blood of
 CHRIST, “ which cleanseth from all sin.”
 I *John* i. 7.

3. To rest upon God by faith, for ful-
 filling his covenant, wherein he hath pro-
 mised “ to *cleanse me from all my filthiness,*
 “ and to *save me from all my uncleanness.*”
Ezek. xxxvi. 25. — *Acts* xv. 9. “ pu-
 “ rifying their hearts by faith.” •

4. To plead earnestly with God to
 “ take away all iniquities,” *Hos.* xiv. 2.
 and to “ create in me a clean heart,” *Pf.*
 li. 10.—And to succeed my prayers with
 endeavours to put away uncleanness out of
 my heart and life. *Isa.* i. 16. 18. “ Wash
 “ you,—put away the evil of your doings
 “ —though your sins be as scarlet, they
 “ shall be white as wool.”—2 *Cor.* vii. 1.
 “ Having these promises—let us cleanse
 “ ourselves.”—

END of the FIRST PART.

PART THE SECOND:
CONTAINING,
EVIDENCES
OF BEING
JUSTIFIED, SANCTIFIED,
AND IN A
STATE OF SALVATION.

EVIDENCES.

PART THE SECOND.

EVIDENCE I.

Of a *true and saving* FAITH.

AFTER recovery from a sickness, I set myself to examine and prove my FAITH; to see if it were *true and saving*. Because pardon of sin, freedom from condemnation, eternal life, with other great blessings, are promised to BELIEVERS: and much of our comfort in sickness and health, in life and death, depends on the knowledge and proof of our *faith*. And that I did *believe* in CHRIST, with a true and *saving faith*, I was satisfied,—*thus*:

I. From those expressions of scripture wherein the nature and essential acts of faith are set forth; as, 1. — *Coming to CHRIST, John vi. 35. "he that cometh"—*
"he that *believeth* on me." *Coming is believing.*

believing. My conscience bears me witness that I am *coming to* CHRIST, for CHRIST HIMSELF AND ALL HIS BENEFITS. I find my soul drawn to CHRIST, and, upon all occasions, *looking* and going to HIM. 2.—*Receiving*, *John* i. 12. “As many as *received* him—even as many as *believed* “on his name.” *Receiving* is *believing*. Now through grace I find my heart willingly *receiving* and thankfully accepting JESUS CHRIST, as GOD offers him in the *gospel*, even an WHOLE CHRIST; CHRIST, in all his offices to be to me, *prophet*, *priest*, and *king*. 3.—*Trusting*, *Eph.* i. 13. “In “whom, ye *trusted*—ye *believed*.” *Trusting* is *believing*. This also I find, that GOD hath given me an heart to *rely on* CHRIST for righteousness, grace, and life.

II. From the *ground* of my faith, which is the WORD of GOD. It is through my knowledge and acquaintance with the WORD, that I have been brought to believe in CHRIST; and, through CHRIST, in the FATHER that *bath sent him*. And I read, such as “believe, through the word,” are true believers; for whom CHRIST maketh intercession; *John* xvii. 20. “Neither pray I for these alone, but “for *them also* which shall believe on me “through their word.” — And, “who “have everlasting life, and shall not come
“into

“into condemnation.” *John* v. 24. “Verily, verily, I say unto you, he that beareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.”

III. From *this* property and effect of faith, viz. *prizing* CHRIST, *1 Pet.* ii. 7. “Unto you that believe he is precious.” (The apostle speaks of the “*faith of God’s elect*,”—*chap.* i. 2. and of saving faith, *v.* 9.) “*Receiving the end of your faith, even the salvation of your souls.*” Now I find CHRIST is precious to me—so precious to my soul, that I value and prefer him above the whole world; I account his blood *precious*, “which cleanseth me from all sin;” the *promises* exceeding great and *precious*, which “in him are yea and *Amen.*” CHRIST is so *precious* to me, that I am willing to suffer for him. *Phil.* i. 29. “Unto you is given, in the behalf of CHRIST, not only to believe on him, but also to suffer for his sake :” yea, I choose a suffering condition for CHRIST, before the honours, riches, and pleasures of the world, when they cannot be enjoyed without sinning against him. *Heb.* xi. 24, 25, 26. “By faith Moses, when he was come to years, refused to be called the son of
“*Pharaoh’s*

“ *Pharaoh's daughter* ; choos^{ing} rather to
 “ *suffer affliction* with the people of GOD,
 “ than to enjoy the pleasures of sin for a
 “ season ; esteeming the reproach of (or
 “ *for*) CHRIST greater riches than the
 “ treasures of Egypt : for he had respect
 “ unto the recompence of the reward.”
 I am willing “ to take up the cross” and
 forsake *all things* for HIM.

EVIDENCE II.

Of being *one of* GOD's servants.

I considered with myself what evidence
 I had I was *one of these* : and was satis-
 fied from these scriptures, *Rom. vi. 16.*
 “ Know ye not, that to whom ye yield
 “ yourselves servants to obey, *his ser-*
 “ *vants ye are to whom ye obey*, whether
 “ of sin unto death, or of obedience unto
 “ righteousness.” I find GOD hath given
 me an heart to *yield myself* to HIM ; *Neb.*
i. 11. “ O LORD, I beseech thee, let now
 “ thine ears be attentive to the prayer
 “ of thy servants, *that desire to fear thy*
 “ *name.*” Here I saw that such as *desire*
to fear GOD, are accounted GOD's *servants* ;
 which, through grace, I do.

Some doubtings arose in my heart,
 whether I was one of GOD's servants,
 because

because it is said, *John* viii. 34. "whosoever
" committeth sin *is the servant of sin.*"

For removing this doubt, I considered,

1. That the meaning of this scripture is not, that no man that hath sin in his heart, or *doth* sin in his life, can be God's servant, but is a servant of sin; for then God should have no servants upon the face of the earth, *Eccles.* vii. 20. "There
" is not a just man upon earth that doth
" good and *sinneth not.*" 1 *John* i. 8. "If
" we say we have no sin, we *deceive our-*
" *selves, and the truth is not in us.*"

2. It is said, that "the servants of sin
" are free from righteousness," *Rom.* vi. 20. Now, through mercy, I follow after righteousness, and find something of it: whence I concluded, I was not the servant of sin.

3. I saw that *David* held this conclusion, that he was one of God's servants, though he was compassed about with infirmities; yea, even at *such time* as he was under a *sense* of his sinful infirmities; *Psf.* cxvi. 16. "O Lord, truly *I am thy ser-*
" *vant.*" Yet he had said in his haste,
(unbelievably) v. 11. "All men are
" liars." *David*, after he had committed the great sin of numbering the people, against the counsel and advice of his friends, confessed "that he had sinned
" greatly, and done very foolishly;" yet,
calleth

calleth himself (2 *Sam.* xxiv. 10.) a servant of the LORD, "Take away the iniquity of *thy servant*," &c.

4. As I was considering this thing, the LORD brought to my remembrance, *Rom.* vii. 25. "With the mind I *my self serve* the law of GOD, but with the flesh the law of sin." This scripture was a great stay and satisfaction to me, and took off what was my chief fear. There is no doubt but *Paul* was the *servant of CHRIST*, yet he sayeth, "I *my self*, with the flesh *serve* the law of sin."

EVIDENCE III.

Of the Pardon of Sin.

Being under the sense of many sins, I considered with myself, what grounds and evidences I had for the pardon of my sins, and was satisfied from these scriptures. *Acts* x. 43. "To HIM give all the prophets witness, that through his name, *whosoever believeth in him*, shall receive remission of sins." I found that, thro' grace, I did believe in CHRIST. 1 *Joh.* i. 9. "If we confess our sins, he is faithful and just to *forgive us our sins*, and to cleanse us from all unrighteousness." I saw here, that God's justice and faithfulness, stand engaged to forgive *their* sins, who

who make *confession* of them; which God had given me an heart to do. *Isa.* i. 16 to 19 v. These persons to whom this promise was made, had sinned against great mercies, v. 2. "I have nursed and brought up children, and they have rebelled."—And great judgments, v. 9. "We should have been as *Sodom*, and like unto *Gomorrab*," and other circumstances (v. 5. "Why should ye be stricken any more? ye will revolt, &c.) did aggravate their sins. Yet God promises to forgive their "scarlet and crimson" sins, v. 18.—"if ye be willing and obedient," v. 19. And, through grace, I found I was willing to obey God's voice, "to cease to do evil, (v. 19, 20.) "and to learn to do well." The promise of "remission of sins," is part of "the *new covenant*;" (*Heb.* viii. 10. 12.) and I find that God hath made this covenant *with me*, from *Isa.* lv. 3. "Incline your ear and *come* unto ME, hear, and your souls shall live, and I will make an everlasting covenant *with you*, even the *sure mercies* of *David*." [*Heb. beloved*, meaning JESUS CHRIST.] Where the condition of the covenant is *coming* unto CHRIST; to which God has enabled me.

—Having felt the prevalency of sin; and found sin not only warring against, but

but leading me captive, which made me question my pardon, I was enabled to rest upon God for forgiveness, from *Pf.* lxxv. 3. "Iniquities prevail against me; as for our transgressions, thou shalt purge them away."—By purging, is meant, 1—*pardoning*, *Heb.* i. 3. "when he had, BY HIMSELF, *purged our sins*"—*Pf.* li. 7. "purge me, and I shall be clean." 2. *Subduing and destroying sin.* *Isa.* xxvii. 9. "By this shall the iniquity of *Jacob* be purged; and this is all the fruit to take away his sin." 2 *Tim.* ii. 21. "If a man therefore *purge himself* from these, he shall be a vessel—*sanctified*, &c." So *David*, when he felt sin prevailing, and not only *one* sin but *several* (*iniquities* in the plural number) prevail, did yet rest upon God, both for pardon and subduing of his sins. And what *David* did, I *may*, and *ought* to do. *Rom.* vii. 23 to 25. When the apostle found sin working, and warring, and leading him captive, yet he hangs upon CHRIST, and blesteth God for CHRIST, and believes he should be delivered from the guilt and power of his sins, by JESUS CHRIST.

When the filthiness of my sins made me afraid that God would not pardon, because I had such vile affections and such filthy motions in my heart, God comforted

ported me with that word, *Ezek.* xxxvi.
 25. "I will sprinkle clean water upon
 "you, and ye shall be clean; from *all*
 "your filthiness, will I cleanse you:" and
 v. 29. "I will save you from ALL YOUR
 "UNCLEANNESSES." And from *Acts* xiii.
 38-9. The promise is, "to all that be-
 "lieve:" and here is promised "justifi-
 "cation from *all things*."—So as *no sin*,
no circumstance in any sin, shall be charged
 upon *any believer* to his condemnation.
 —Having found my heart departing from
 God in a very treacherous manner, this
 clouded my evidence of pardon. But,
 after prayer, I was confirmed in the belief
 of the forgiveness of my sin, from *Jer.* iii.
 20. 22. Here I saw that though the Jews
 had voluntarily, without any inticing
 temptation, prostituted themselves to sin,
 v. 2; and though they had "in a trea-
 "cherous manner," departed from God,
 after he had taken them "into a conjugal
 "relation with himself," v. 20. yet he
 promises, upon their return, "to heal their
 "backslidings." My faith was farther
 established, by considering, that remission
 of sin was promised to me in the covenant,
 which covenant should "never be removed
 from me." *Is.* liv. 9, 10. "As I have sworn
 "that the waters of *Noah* should no more
 "go over the earth; so have I sworn that
 "I

“ I would not be wroth with thee,
 “ nor rebuke thee: for the mountains
 “ shall depart, and the hills be removed,
 “ but my kindness shall not depart from
 “ thee, neither shall *the covenant of my*
 “ *peace* be removed, saith the LORD, that
 “ hath mercy on thee.” Also *Dan.* ix. 9.
 “ To the LORD our God belong mercies
 “ and forgivenesses, *though we have rebel-*
 “ *led against HIM.*”

When GOD had once, and again,
 cleared up to my soul the pardon of my
 sins, I considered with myself, what duties
 this mercy called for; and I saw, 1. This
 should make me thankful, *Psf.* ciii. 1, 2,
 3. “ Bless the LORD, O my soul, and all
 “ that is within me, &c. Bless the LORD,
 “ O my soul, and forget not all his bene-
 “ fits, who forgiveth *all thine iniquities.*”—
 2. It should make me *admire* GOD, *Mic.*
vii. 18. “ Who is a God like unto thee,
 “ that pardoneth iniquity, and passeth by
 “ the transgression of the remnant of his
 “ heritage? He retaineth not his anger
 “ for ever, because he delighteth in
 “ mercy.”—3. It should make me more
 fearful of *offending* GOD. *Psf.* cxxx. 4.
 “ There is forgiveness with thee *that thou*
 “ *mayest be feared.*” And *lxxxv.* 8.
 “ The LORD will speak peace unto his
 “ people, but let them not turn again.”—

4. It should make me *love* God *much*,
Luke vii. 47. Her sins which are many, are
“*forgiven*, for she loved much.” 5. It
should make me *glorify* God, and let
him have the *dominion* over my soul.—*Rev.*
i. 5, 6. “Unto HIM that loved us, and
“*washed* us from our sins, in his own
“*blood—to HIM be glory and dominion*,”
&c.—6. It should make me *cheerful*,
and encourage me in all the troubles of
this present life, *Math.* ix. 2. “Son, be
“*of good cheer*, thy sins are forgiven
“*thee.*” *Isa.* xxxiii. 24. “The inhabi-
“*tant shall not say*, I am sick: the peo-
“*ple that dwell therein shall be forgiven*
“*their iniquity.*”—7. It should oblige
me to forgive others, *Eph.* iv. 32. “For-
“*giving* one another, even as God, for
“*CHRIST’s sake*, hath forgiven you.” *Col.*
iii. 13. “As *CHRIST* forgave you, *so* also
“*do ye.*”—8. It should make me *willing*
to be employed in any service for God. *If.*
vi. 7, 8. “Thine iniquity is taken away,
“and thy sin purged.—Also I heard the
“voice of the LORD, saying, Whom
“shall I send, and who will go for us?
“Then said I, Here am I, *send me.*”

EVIDENCE IV.

Of Interest in, and Union with JESUS
CHRIST.

Evid. I. FAITH in CHRIST. CHRIST prayeth (John xvii. 20-1.) That "them
" that shall believe on him, through the
" WORD—that they all may be ONE IN
" HIM."—And *" the FATHER heareth*
" HIM always," John xi. 42. Now I find,
blest be GOD, that through the WORD, I
do believe in CHRIST. II. Effectual cal-
ling. 1 Cor. i. 9. " GOD is faithful, by
whom ye were called."—v. 26.—*" Ye see*
" your calling, brethren."—v. 30.—*" Of*
" HIM are ye in CHRIST JESUS." Now,
 through mercy, I find, GOD has called
 me " out of darkness, into his marvellous
 " light." He has called me to the know-
 ledge and faith of CHRIST. III. *" Walking*
" after the SPIRIT, and not after the flesh,"
Rom. viii. 1. It is not said, they that are
in CHRIST have no flesh in them,—but—
they walk not after the flesh. IV. CHRIST's
" giving us HIS SPIRIT,"—is an evidence
that " HE abideth in us," 1 John iii. 24.
 Now I find, by the fruits of the SPIRIT,
 mentioned *Gal. v. 22-3. (love—joy—peace*
—long suffering—gentleness—goodness—
—faith—meekness—temperance) — that
 GOD

GOD hath given *me* HIS SPIRIT : and also by my being able to cry *Abba*, FATHER, *Gal.* iv. 6. “ *Because ye are sons*, GOD hath “ sent forth THE SPIRIT OF HIS SON into “ your hearts, crying *Abba*, Father.” V. “ *Crucifying the flesh, with the affections* “ and lusts” thereof, *Gal.* v. 24. *i. e.* our corrupt nature with the works of it, mentioned v. 19, 20, 21. The flesh and lusts thereof, are crucified, when it is so subdued that it doth “ *not reign.*” *Rom.* vi. 6. Which I find, blessed be GOD ! VI. *Keeping CHRIST’s word.* I *John* ii. 5.— “ In *Him*, verily, is the love of GOD perfected. *Hereby* KNOW WE that we ARE “ IN HIM.” Which I desire, and endeavour.

The comfort and privilege flowing from hence, is, that I am, I. *Free from* condemnation, *Rom.* viii. 1. “ There is therefore now no condemnation to them that “ are in CHRIST JESUS.”—II. Assured of glory. *Col.* i. 27. “ Which is CHRIST in “ you, the HOPE OF GLORY.” I *John* v. 12. “ He that hath the SON *bath* life.” III. Interested in CHRIST’s “ *wisdom, righteousness, sanctification, and redemption.*” I *Cor.* i. 30. IV. Interested in “ all spiritual and heavenly blessings.” *Ephes.* i. 3. V. *Compleat* IN HIM—“ though imperfect *in my self.*” *Colos.* ii. 10.

EVIDENCE V.

That God is MY GOD.

I. My being *in covenant* with God. Wherein the great blessing promised is, that God will be OUR GOD, *Heb. viii. 10.* “For this is *the covenant*, that I will “make, saith the LORD.—I will be to “them a God, and they shall be to ME a “people.” And my being in covenant, is evidenced to my soul, by my coming to, and *closing* with CHRIST, the *mediator* of the covenant. For he promises to “make “an everlasting covenant with such as come “to Him.” *Isa. lv. 3.* II. My “*engaging* “my heart to approach to God. He shall “approach.” *Jer. xxx. 21-2.* III. My being one of God’s servants, as before, *Isa. xli. 9, 10.* “Thou art my servant, I have chosen “thee—fear thou not, I AM THY GOD.” IV. “The Law of God in my heart.” *Jer. xxxi. 33.* And “my delight to do the will “of God.” *Pf. xl. 8.* V. My fear of God.—*Jer. xxxii. 38 to 40.* v. “They “shall be my people, and I will be their “God—and I will give them one heart “and one way, that they may fear me “for ever—and I will put my fear in “their hearts, that they shall not depart “from me.” Which fear is discerned by
O “eschewing,

“*eschewing, and departing from evil.*”
Job i. 1. with *Prov.* xvi. 6. VI. My
choosing the LORD for my GOD, Psal. xvi.
 2. “Thou hast said unto the LORD,
 “THOU ART MY GOD.” And voluntarily
 giving up myself to HIM, to obey his voice,
 and keep his ways. *Deut.* xxvi. 17, 18.
 “Thou hast avouched the LORD to be
 “thy GOD—to walk in *his ways.*—And
 “the LORD hath avouched thee, to be *his*
 “*peculiar people.*” *Jer.* vii. 23. “Obey
 “MY voice, and I will be *your GOD*; and
 “ye shall be MY *people.*”——VII. My
willingness to leave earthly enjoyments
 at the call of GOD; setting loose to
 the world; looking upon myself as “a
 “stranger and pilgrim on the earth;”
 preferring and seeking heavenly things
 above earthly. For “GOD is not ashamed
 “to be called *their GOD*,” that *are* and
 “do thus.” *Heb.* xi. 13, 14. 16.

Hence I infer for my comfort: I. GOD’s
 audience of my prayers, *Micab* vii. 7.
 “MY GOD *will bear me.*” II. His *pre-*
sence with me in all conditions. *Isa.* xliii. 1,
 2, 3.—“I have redeemed thee, thou art
 “MINE.—When thou passest through the
 “waters, I will be with thee.—I am the
 “LORD thy GOD, the *holy one* of Israel,
 “Thy SAVIOUR. III. A *supply of all my*
wants. *Pf.* xxiii. 1. “The LORD is my
 “*shepherd,*

"*shepherd, I shall not want.*" IV. *Strength and assistance* to all services or sufferings. *Isa. xli. 10.* "I will strengthen thee, yea, I will help thee," &c. V. He "will be my God and guide for ever —even unto death." *Psal. xlviii. 14.* VI. He will "*pardon my sins:*" and not forsake and cast me off. *Mich. vii. 17 to 19.* *I Sam. xii. 22.* "For the LORD will not forsake his people for HIS GREAT NAME'S SAKE." *Jer. li. 5.* "Israel hath not been forsaken, nor Judah of his God."

And I charge it on myself, as my duty :
 I. To "*walk humbly with God.*" *Mic. vi. 8.* II. To seek Him early. *Pf. lxiii. 1.* —
 "Thou art my God, early will I seek THEE." III. To praise and exalt him. *Pf. cxviii. 28.* "Thou art my God, and I will praise thee: my God, I will exalt thee." IV. To love him above all "with ALL MY HEART." *Deut. vi. 5.* V. To turn to him whenever I shall depart from Him. *Hof. xii. 6.* "Therefore turn thee to thy God,—continually." VI. To trust in Him constantly for all things. *Pf. xviii. 2.* "The LORD is my rock—my strength—in whom I will trust:" and *xc. 2.* Yea, in times of greatest danger, distress and fear. *Pf. xxxi. 13, 14.* —"They devised to take away my life—but I
 O 2 "trusted

“ *trusted* in thee.—I said, THOU ART MY
 “ God.” 1 Sam. xxx. 6. “ *David* was
 “ greatly distressed, for the people spake
 “ of *stoning* him—but *David* encouraged
 “ himself, in the LORD HIS GOD.”

EVIDENCE VI.

Of God's *Love* to my Soul.

Evid. I. His drawing of my soul to
 CHRIST. Jer. xxxi. 3. “ I have *loved thee*
 “ —therefore have I *drawn* thee.” Whom
 • GOD draws he loves; with an *everlasting*
love. Now I find that GOD hath drawn
 me, because my soul is come to CHRIST,
 and goeth daily to him, and “ no man can
 “ come to CHRIST, except the FATHER
 “ *draw him.*” John vi. 44. II. His giv-
 ing me faith. He loveth those that,
 through the word, believe in his SON,
 even as he loveth his own SON. John xvii.
 20. 23. “ I pray—for them which *shall*
 “ *believe on me* through their word—
 “ and that the world may know *that thou*
 “ *hast loved them,* AS THOU HAST LOVED
 “ ME.”—III. GOD “ *loves those that love*
 “ HIM.” Prov. viii. 17. *And that love his*
 son JESUS CHRIST. 1 John iv. 19. “ We
 “ love HIM, because HE *first loved us.*”
 John xiv. 21. “ He that loveth ME, shall
 “ be loved of my FATHER, and I *will love*
 “ him.”

"him." And xvi. 27. "For the FATHER
 "himself *loveth you, because ye have loved*
 "ME."—I find GOD hath given me an
 heart to love HIM, and *his son JESUS*
 CHRIST. IV. *A principle of spiritual life*
infused into my soul, whereby I live to GOD,
 is an evidence of HIS love to me. Ezek.
 xvi. 6. 8. "I said unto thee, when thou
 "wast in thy blood, *live*—now, when I
 "passed by, behold thy time was the
 "*time of love.*"—Ephes. ii. 4, 5. "As he
 "hath chosen us, that we should be holy
 "and without blame before him *in love.*"
 V. GOD not only "*loveth the righteous,*"
 Ps. cxlvi. 8. but "*him also that followeth*
 "*after righteousness.*" Prov. xv. 9.
 Which, through grace, I find he has
 caused *me* to do. My comfort in this, is,
 that this is an "*everlasting love.*" Jer.
 xxxi. 3. John xiii. 1. "Having loved his
 "own which were in the world, he loved
 "them *unto the end.*"—Nothing "shall
 "separate me from it." Rom. viii. 35
 with 39 v.—No—not *my sins*, Ps. lxxxix.
 30 to 35 v. Though "the mountains and
 "hills depart, his *loving kindness shall not*
 "*depart.*" Isa. liv. 10. Admire! and
 adore this love, O my soul! 1 John iii.
 1. "Behold what manner of love the
 "FATHER hath bestowed on us, that *we*
 "should be called *the sons of God*"—

EVIDENCE VII.

Of God's *accepting my Person and Services*:

This enquiry is necessary. 1. Because both *work* and *person* must come to judgment, "For we must ALL appear before " the *judgment seat of CHRIST*." 2 Cor. v. 10. 2. Though it is a mercy to have our service "accepted of the *saints*," Rom. xv. 31. yet the main thing we should labour for, is to be "approved unto GOD:" 2 Tim. ii. 15. For the approbation of men, without the acceptation of GOD, is little worth. 2 Cor. x. 18. "For not he that " commendeth *himself* is approved, but " whom the LORD *commendeth*."

Evid. I. Isa. lvi. 6, 7. "The sons of the " stranger that join themselves to the " LORD, to *serve* HIM."—There the LORD promises to accept their burnt-offerings, and sacrifices upon his altar; that is, all their services which they perform in CHRIST'S name, who is called an altar. Heb. xiii. 10.—"We have an Altar," and who was typified by the altar under the mosaical law—who join "themselves to " the LORD, to love and serve Him, and " keep his *sabbath*, and take hold of his " covenant;" even, to every such person, he promises acceptation of their services
signified

signified by burnt-offerings, and sacrifices. Now, blessed be God, he hath enabled me, by grace, in some measure thus to do.—II. *Rom.* xiv. 18. “He that in these things serveth CHRIST, is *acceptable* to GOD.” In *these* things, *i. e.* righteousness, peace, and joy, mentioned *v.* 17. Here I see, that when in obedience to CHRIST’s command, and in discharge of the work and calling, I have been called to by CHRIST, I endeavour by preaching, writing, conference, private instruction, &c. to beget or promote righteousness, peace, or joy in the HOLY GHOST, I am accepted of God.—III. *Acts* x. 35. “In every nation, he that feareth God, and worketh righteousness, is *accepted of HIM.*” We then work righteousness, when we work that which God commands. *Psf.* cxix. 172. “All thy commandments are *righteousness.*”—This I endeavour. IV. *Gen.* iv. 7. “If thou *doest well*, shalt thou not be *accepted?*”—*then* we do well when we serve the LORD faithfully. *Math.* xxv. 23. His LORD said unto him, “*Well done*, good and *faithful servant.*” And when we shew love to our neighbour, *James* ii. 8. “Thou shalt love thy neighbour as thy self.”—Whereof I have the testimony of my conscience.

EVIDENCE VIII.

Of Eternal Life.

GOD hath, out of his free grace, (blessed be his Name) given me good hope of eternal life from these scriptures :

1 *John* iii. 16. " Whosoever believeth in CHRIST shall not perish, but have *everlasting life*." This promise hath oft refreshed and satisfied my soul, when I have been communing with my own heart about the grounds of my hope of Eternal Life. For I find that GOD hath given me an heart to believe in CHRIST ; and the promise is, *whosoever believeth*, without any exception of the greatness, frequency, or long continuance of our sins. When I have been unable to work *the works* of GOD, I have found an heart to *believe*.
 2 *Sam.* xxiii. 5. " Although my house be not so with GOD, HE hath made with me an everlasting covenant, ordered in all things and sure ; FOR THIS IS ALL MY SALVATION, and all my desire, although he make it not to grow." Here I observed, 1. That being in covenant with GOD is a sufficient ground to hope for salvation.—*This, is all my salvation*, he hath made with me an *everlasting covenant*.

2. The

2. The sinful infirmities and miscarriages of the servants of God, should not discourage them from hoping in God for eternal salvation, by *virtue of his covenant*. David had been guilty of several miscarriages, besides his great *falling*, in the matter of *Uriah*; as, *unbelief*, 1 Sam. xxvii. 1. *disimulation* and *lying* to *Achish*, v. 10. *unkind*, if not *unjust*, dealing with *Mephibosheth*, in giving away half his estate, upon a false accusation of *Ziba*, 2 Sam. xix. 10—29, &c. Yet, in a dying hour, he relieth on God for *salvation*, notwithstanding his miscarriages, by virtue of *the covenant*; “Although my *house* be not so “with God,” (he includeth himself as the chief part of his house) although *he* had not so walked in his house with God as God required, yet “this is my *salvation*; “God hath made with me an *everlasting* “*covenant*.”——Though he did not see the growth or accomplishment of several promises in the covenant, yet he is not dismayed, or beaten off from hoping for salvation, but faith, *this is ALL my salvation*; although he make it not to grow. Enquiring with myself, what ground I had to hope this covenant was made with me, I was satisfied from *Isa.* lv. 3. where I find those that come unto CHRIST, are taken into covenant, and enjoy the same promises and

and *sure* mercies that God gave to *David*.—

3. *John* xvii. 2. “Thou hast given him
“power over all flesh, that he should
“give eternal life to as many as thou hast
“given him.” Enquiring what ground
I had to believe that I was given to
CHRIST, I was satisfied from *John* vi. 37,
“All that *the* FATHER giveth me shall
“come to me.” Our coming to CHRIST,
is an argument that we are given to
CHRIST by the FATHER, because all such,
and none but such, come to CHRIST. (*v.*
37-44-65.) I was further confirmed from
Joh. xvii. 10. where CHRIST gives this
character of such as are given to him, that
he “is glorified in them:” and I find,
through mercy, that the LORD hath in-
clined my heart to glorify him.—4. *John*.
x. 27 to 29. “My sheep hear my voice,
“and I know them, and they follow me.
“And I give to them eternal life, and they
“shall never perish, neither shall any
“pluck them out of my hand. My
“FATHER, which gave them me, is
“greater than all; and none is able to
“pluck them out of my FATHER’s hand.”
Here I observed, 1. That the LORD JESUS
hath promised to give unto his sheep eter-
nal life. 2. He undertaketh for them,
for the time to come, that they shall *never*
perish. They shall not perish by their
own

own sins (as unbelievers and unregenerate men do) see *John* viii. 24. 2 *Pet.* ii. 12.) neither shall any person or temptation from without draw them off from CHRIST.

3. The LORD JESUS gives his sheep a twofold argument, to assure them they shall not perish, either by their own corruption, or by any force or allurements from without. 1. He holds them in his hand, i. e. he keeps and preserves them by his power. 2. His FATHER, who is greater than all, keeps them by his power also. The comfort of this depending on the qualification of the persons to whom this promise is made, namely, the sheep of CHRIST. I considered what evidence I had that I was one of CHRIST'S sheep, and I saw, 1. That CHRIST'S sheep are such as "hear his voice and follow him." Now I found that my heart had answered the call of CHRIST in the gospel, when he hath called, "Look unto me, and be ye saved.—Come unto me all ye that labour and are heavy laden:" and moreover, that I do endeavour to follow his example, and to walk as he walked when he was in this world. 2. I saw that by his sheep, he meaneth such as *do believe* on him, because he proves (*v.* 26.) the Jews were not his sheep, because they did *not believe on him.*—3. I found those evi-

dences of the LORD's being my shepherd, which *David* mentions, *Psa.* xxiii. viz. as often "restoring my soul" when I have fallen.—His leading me in the paths of righteousness "for his name's sake." If the LORD be my shepherd, then I am one of his sheep. 4. My "returning" to CHRIST through grace, is an argument that he is the shepherd of my soul. 1 *Pet.* ii. 25. 5. "Visiting the sick, and feeding the hungry, &c. are the marks of CHRIST's sheep." *Math.* xxv. 35-6. 6. GOD promiseth "glory (*Psal.* lxxxiv. 11.) to them that walk uprightly." And I find GOD has given me an heart to walk uprightly. In a sickness, not knowing but death might be approaching, I considered what promises I could rest on for salvation—and, among others, GOD enabled me to stay on *Isa.* lvii. 2. "He shall enter into peace, they shall rest on their beds, each one walking in his uprightness." These are my EVIDENCES of eternal life.

GOD having given me good hope, through grace, of eternal life; I set myself to consider what duties this called for. And GOD put into my mind, which I resolve, by the help of his grace, to practise;

1.—To bless and praise GOD for this mercy.—1 *Pet.* i. 3, 4. "Blessed be the
GOD

“ GOD AND FATHER OF OUR LORD JESUS
 “ CHRIST, which, according to his abundant mercy, hath begotten us again to
 “ a *lively hope*, by the *resurrection of JESUS*
 “ CHRIST from the dead—to an inheritance, &c. reserved in heaven for us.”
Colos. i. 12, 13. “ Giving thanks unto
 “ the FATHER which hath made us meet
 “ to be partakers of the inheritance of the
 “ saints in light—who hath delivered us
 “ from the power of darkness, and translated us *into the kingdom of HIS DEAR*
 “ SON.”

2.—To “ mortify *daily*; uncleanness,
 “ inordinate affection, evil concupiscence,
 “ covetousness,” and *all other sins.* *Colos.*
iii. 4, 5.

3.—To carry myself towards all men,
 especially towards my *near* relations, as an heir of eternal life and glory. *1 Pet. iii. 7.*

—“ As being *beirs together* of the grace
 “ of life; that your prayers be not hindered.”

4.—To “ walk worthy of the LORD,
 “ unto *all pleasing.*” *1 Thes. ii. 12.*—How
that is to be done, is expressed *Ephes. iv.*
2, 3. “ With all lowliness and meekness;
 “ with long suffering, forbearing one
 “ another in love—endeavouring to keep
 “ the UNITY OF THE SPIRIT in *the bond of*
 “ *peace.*” *Colos. i. 10.*—“ Being fruitful in

“ every

“ every good work, and increasing in the
“ knowledge of God.”

5.—To “purify my self; as (or *seeing*) God
“ is pure.” 1 *John* iii. 3. Which implies
“ purity in heart,” *Math.* v. 8.—*purity of*
“ words in discourse; for, “ every word of
“ God is pure :” *Prov.* xxx. 5. And so
must ours be also. *Ephes.* iv. 29. “ Let
“ no corrupt communication proceed out
“ of your mouth ;” *Zeph.* iii. 9. “ For
“ then will I turn to the people a pure
“ language.”—*Purity of life.* 1 *Pet.* ii.
21-2. “ CHRIST also suffered for us, leav-
“ ing us an example—who did no sin,
“ neither *was guile found in his mouth.*”

6.—To serve GOD : and to serve HIM
in a gracious and *godly manner*, *Heb.* xii.
28. “ Let us have grace, whereby we
“ may *serve* GOD acceptably, with reve-
“ rence and *godly* fear.”

7.—Not “ to fear them that can kill
“ the body.” *Luke.* xii. 4.—Nor fear the
want of outward things (*v.* 31-2.) “ Seek
“ ye the kingdom of GOD, and *all these*
“ things shall be added unto you.—Fear
“ not, little flock, it is your FATHER’S
“ good pleasure to *GIVE you the kingdom.*”

8.—To rejoice in hope of *this* GLORY,
in the midst of worldly troubles, *Rom.* v.
2, 3. We “ rejoice in hope of the *glory of*
“ GOD—and not only so, but we glory in
“ *tribu-*

“ *tribulations also.*” 1 *Pet.* i. 6. “ Wherein
“ *ye greatly rejoice*, though now for a sea-
“ *son, if need be*, ye are in heaviness thro’
“ *manifold temptations.*”

9.—To keep the full assurance of hope
to the end of my days, by continuing dili-
gent in ministring to the saints. *Heb.* vi. 10,
11. “ God is not unrighteous to forget
“ your work and labour of love, that you
“ have shewn to his name, in that *you have*
“ *ministred to the saints, and do minister.*—
“ And we desire that *every one of you* do
“ shew the *same diligence*, to the full assu-
“ *rance of hope to the end.*”

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Salutis Catena.

Deus	-	ordinavit,
Verbum	-	promittit,
Christus	-	meruit,
Sacramenta	-	obsignant,
Fides	-	recipit,
Os	-	fatetur,
Opera	-	testantur.

The Chain of Salvation.

God	-	has ordained,
The Word	-	promises,
Christ	has	merited,
Sacraments	seal,	
Faith	-	receives,
The Mouth	-	confesses,
Works	-	testify.

F I N I S.



